Photo, E. G. Hoff

"Tell All the World That Summer's Here Again with Joy and Song"

International Journal of Religious Education

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Franz Cleve *Photo, William Thompson*

THE CHILDREN'S FRIEND

THEN were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. And he laid his hands on them. MATTHEW 19:13-15.

EDITORIAL

The Journal for Next Year

WITH the September number the *Journal* will enter upon its twelfth year of service. The following plans for the year will be of interest to readers.

The regular departments have demonstrated their usefulness during the years and will be maintained and strengthened at every possible point. The worship services for the fall and winter will be prepared by the following persons: Primary, Amy Clowes; Junior, Violet Johnson; Intermediate, Mrs. E. H. Bonsall, Jr.; Senior and Young People, Gladys E. Gray.

The devotional articles for next year will be of an unusual character. It is recognized that the growth of one's own personality religiously is important in the life of any religious leader. To help all our readers, a number of persons have been asked to tell us just what their own personal religious experience has been; what they do deliberately to guide and enrich it; how they manage their personal devotions; and what their own successes, and failures, spiritually have been.

The September number will give a prominent place to such matters as Loyalty Sunday and Recognition Day for Sunday School Teachers. In October, a group of special articles will deal with the new emphasis for the year, "The Church Presses On." In November, the religious motive undergirding world change, with a special reference to missions, will be emphasized. The December issue will be devoted to help for Christmas activities. In February, the educational values in the radio will be considered; and in April, those in motion pictures. March will stress Easter plans. May will feature the use of increased leisure time. June will deal with social and citizenship education. July will feature the 1936-37 emphasis on the community.

These special articles will still leave space for a wide variety of miscellaneous articles and inspirational material on the many phases of Christian education.

Recognition Day

ALL over the land, stimulated by Recognition Day, men and women have risen up to testify to what they owe to their Sunday school teachers. . . . The thought of the Sunday school and its noble army of teachers was put afresh into the consciousness of the American public. . . . Throughout America there appeared these hearty, generous, appreciative editorials. . . . All the press associations carried dispatches about Recognition Day . . . and radio broadcasts were given all over the land."

In such words as these Dr. William T. Ellis, writing in the *Christian Herald*, described the participation in National Recognition Day for Sunday School Teachers which was observed October 6 and 7, 1934. The idea was promoted by a committee of which Dr. Ellis was the executive. Widespread response to the suggestions of this committee indicates that the idea has too much value not to be continued. Consequently, the International Council of Religious Education in February, 1935, voted as follows:

That the International Council promote in connection with Religious Education Week a Recognition Day for Church School Teachers and Other Leaders, and that appropriate promotional materials be prepared and circulated by the International Council staff.

While services of installation and consecration for church school leaders have always been promoted as a part of Religious Education Week, recognition for past services of these leaders has not been as prominent a feature as it should be.

Recognition Day will come this year on Sunday, October 6, or, where a Saturday program is also arranged, October 5 and 6. The activities last year included parades, mass meetings, special church services, radio broadcasts, full-page newspaper tributes and testimonials, editorials and news items, a letter of endorsement from the President of the United States, public statements from state governors and city mayors, and complimentary luncheons.

The September issue of the *International Journal* will carry an article by Dr. Ellis giving detailed suggestions for the observance this year. Suitable Recognition Day services or programs will also be provided in that issue of the *Journal*. Whatever may be your plans for Religious Education Week, September 29 to October 6, Rally Day, or Promotion Day, begin now to plan an important place for a Recognition Day observance.

New Discoveries

MANY are the great souls since the days of Columbus who have gone forth for weal or woe in the search of new discoveries—discoveries of lands wherein men may dwell in security; of medicines which heal men's bodies; of machines which relieve from heavy toil; of instruments for man's comfort and convenience; and of inventions that astound the minds of men everywhere.

Nor has this adventuring for new discoveries been limited to the field of material things. Francis of Assisi, giving up the pleasures and comforts of this world for his ideal of brotherhood; Adoniram Judson, experiencing unbelievable hardships and personal sorrow that his Christ might be made known to those far-away brothers; Clara Barton, wending her way among wounded soldiers, to serve them and to open new avenues of service to the women of her time and of time to come; Muriel Lester, taking the vow of poverty in this present age and becoming the Jane Addams of London—these are but types of countless souls who have set their faces as valiantly toward the West as did ever an explorer and have given the world thereby new discoveries in brotherhood.

When we think on these things we may be inclined to feel that there are no worlds left for us to conquer. The fact is that in certain realms there are vast, untouched areas into which only those who are heroic and adventurous will dare to go.

How about the field of world friendship? Have you been, under friendly guidance, through the Chinatown, the Little Italy, and the Huntown of your community? Have

you taken some fine young business girl from this area to lunch with you, or had her in your home for dinner? Have you talked with the leaders of your settlement house to see what part (even very small) you can have in the work? How do you treat the colored girl who helps in your home? Do you sit by a clean-looking colored person on a crowded "L" as readily as you do by a clean-looking person whose skin happens to look more like yours?

True, your favorable answer to these questions will not mean that this whole problem of world friendship is settled; it will mean, however, that your relationship to it is settled, that you have set forth for new discoveries in that field.

This year of 1935 would see extensive areas uncovered if every Christian would seek some new discovery in friendship, brotherhood, loyalty, truth, peace, or justice. Conspicuous results will not reveal themselves, particularly at once. Little by little each one must set his own house in order, and then, also, little by little, he may help his neighbor. All along the line, tremendous difficulties will continuously face those who are attempting to build a Christian social order. "Sail on! and on!" must continually sound the challenge.

Shall We Seek a Frontier?

THE frontier has always held interest and an element of challenge to persons of an adventurous turn of mind. In the literature of a few decades ago there occurred frequent references to the passing of the frontier, always in language indicating that something definitely picturesque and really valuable in American civilization was passing. But is the frontier passing? The physical frontier—the land of unexplored wilderness, of unclimbed mountains, of uncrossed rivers—is not the real frontier. Rather, in the realm of spiritual and cultural values do we find those frontiers in the conquest of which the race actually moves forward.

A recent book in the philosophy of education, which has attracted merited attention, bears the intriguing title, *The Educational Frontier.* One of the reviewers in commenting on the book says, "Education *is* the frontier." A conception of education which suggests the moving forward of the human race beyond the bounds of its past achievements does indeed make it a frontier. The conception of education which makes it a matter of bringing the young into conformity with the habits and ideals of the mature members of society is not a frontier.

In the field of religious education there is also the possibility of the joyous outreaching of the frontier and at the same time there is the possibility of stultifying conformity to the customs of Main Street. The conception of religious education which assumes that knowledge of religious materials makes a person religious, and that the objective of the program of religious education is to teach a certain body of material which the child is expected to give back letter-perfect to his teacher, has in most places been modified at least to the extent of expecting that the child not only give back the material, but that he perform certain acts which will indicate that he has learned how to "express" the impression which he has received. In many quarters there is a dissatisfaction with these procedures and a feeling of the urgency of having pupils learn to live, to adjust themselves to the society of which they are a part. The program of religious education then becomes guided experience.

All too often, however, the experience is guided into the groove of accepted ways of behaving, thinking, feeling which society has called good. That is, it is concerned with throwing the light upon the path which the child must tread immediately as he lives on Main Street. This has a place. But is there not also a place for an emphasis upon helping the growing person to lift up his eyes unto the hills, to see beyond the present, to dream dreams and see visions? And should these dreams not only make him a noble person, but also enable him to adventure forth on the frontier of brotherhood where "sound the cries of race and clan" and to push the outposts further, bringing new areas of experience under the control of the Spirit of Love?

The frontier which religious education must attack is not only the frontier of social functioning, but also the frontier of spiritual insight. Can religious education bring boys and girls and young men and young women actually to face reality, to glimpse something of the spiritual possibilities within themselves and of the infinite resources within the universe upon which they can rely and with which they can cooperate? Has the modern program of religious education been so engrossed in cultivating the obvious field of its labors that it has neglected the frontier? Is there not a place for a new emphasis upon the "Land of Beyond" in human relations and in relations between human beings and God?

Lord, Grant Us a Great Faith

A PRAYER BY PARENTS

THOU eternal Father of an aspiring and stumbling humanity, we come unto thee with this prayer of all prayers:

Grant us a great faith.

Give us faith in ourselves, lest we dare not risk our children's imitation of us.

Give us faith in our fellowmen, for we know, O God, that we must trust our children to a human society shaped by others and not by us.

Give us faith in these our children, as we transfer to them the sacred chalice of our own unrealized hopes.

Give us faith in thy own on-going purpose in thy world, that we, and our children, may trust it when things about us tremble and crash.

Give us, for our children and all the children of the world, something of the faith with which thou hast been the Father and Mother Heart of Mankind—

Faith that darkness has in it the streaks and germs of Dawn.

Faith that ignorance is a half-way house on the path to Truth.

Faith that failure may be but the stumbling of feet that press impatiently and blindly toward the Right.

Faith that out of struggle and suffering and the torment of creative living come Redemption and Gladness with healing in their wings.

Give us faith in thyself, our Lord, as the sustaining Presence of our lives. Amen.

—*P. R. H.*

Our Common Salvation

By J. Stuart Innerst*

In the village of Nazareth stood a palatial residence occupied by the leading citizen of the town. He was a man of wealth; he dressed well and dined sumptuously. Among his fellow townsmen he was regarded as a gentleman. Village gossip could fasten itself upon no dubious conduct in his career.

At the entrance to his house lay a beggar. His body, scantily clad, was blotched with ulcers. Beside him stood a crude earthen bowl which the servants filled with scraps after each meal. As the master of the house came and went, the beggar glanced up wistfully. How must it feel to wear such soft purple robes, or live in so elegant a house, he wondered.

But the other scarcely noticed the wretched pauper. He never asked himself how it must feel to be poor and beg alms. He never awoke at night and wondered whether the beggar was comfortable.

One day the servants noticed that the beggar was not in his accustomed place. On inquiry they learned that he had died. Strangely enough, not many days later the master of the house was also suddenly taken. And the village mourned the death of its outstanding citizen.

That evening the neighbors gathered at the door of Joseph's carpenter shop. Conversation inevitably turned to the rich man's death. "*There* was a successful man," said one. The others took up the thought and furthered it. But Jesus, listening for a time, finally spoke up, "You say that man was successful? How can a life be successful if it is lacking in sympathy?" And then with pathos in his voice, "That life, I tell you, was a failure; it missed the mark."

The story is as ancient as the pyramids; yet as modern as the skyscraper. And nineteen centuries of human experience have in nowise altered the arresting verdict of Jesus. A sympathetic sharing of life is essential to its highest fulfilment. Without it, men individually and together, late or soon, come to their worst. Proof of that lies all about us today. At bottom it was a famine of fellow-feeling that stopped the wheels of industry and paralyzed commerce during recent years. In the breadlines of yesterday and the relief budgets of today is reenacted the story of ancient Nazareth. Hordes of "forgotten men" waiting at the gates of luxury for the scraps left on the table! The springs of sympathy gone dry!

By its very nature human life can only realize its highest through mutual sharing. "I am life which wills to live in the midst of life which wills to live." In giving release to my will-to-live, I must be responsive to the same in others. My well-being is intimately bound up with the common well-being of all. Here is a truth that is knocking at the door of our modern thought-life as never before. To refuse entrance is to court further catastrophe. The "altogetherness of everything" argues the need of friendly cooperation in all areas of human association. Neither for the individual, nor the class, nor the nation is there such a thing as separate salvation. It is either common salvation or common destruction.

The times present a sobering challenge to the Christians of our day. We stand, as Karl Barth has said, "zwischen den Zeiten," "between the ages." Ours is the glorious privilege and solemn responsibility to begin building anew. We can determine that the religion of the next age shall not begin and end in worship services and prayer meetings, but that it shall go forth from these places of spiritual renewal to bring in the Kingdom of God on earth. At least we can attempt to begin the new era with a religious experience that will combine a vital personal knowledge of God with a self-giving social life.

But this will only be possible as Christians invest with a richer content such words as *brotherhood* and *fellowship,* used so freely and glibly today. In Italy during the seventh century there was a little group of Christians who called themselves "The Brothers of Jesus." They met together occasionally to pray and meditate, and then went forth to live the life of Christ in the life of their day. A novice presenting himself for membership would be asked, "Have you passed through the fires of brotherhood?" To which he was expected to answer, "No, but I wish to make the adventure!" The *fires* of brotherhood? Just that! Before the ugly antagonism between classes, races, and nations shall be banished from the earth, it will be necessary to pass through the "fires of brotherhood." That will involve something other than brotherhood *by discussion.* It will call for brotherhood *lived* where the heat of social and racial friction scorches and burns.

Or consider the word *fellowship* which stands out prominently in the Christian vocabulary of recent years. If an earnest effort were made to live out the meaning of this word, the world would travel far toward conquering the painful inequalities and injustices of our industrial and economic life. "Fellow" is far more exacting in its implications than we may have supposed. It is compounded of *fee,* meaning property, and the transitive verb *lay.* Fellowship, therefore, means literally "the act of laying together that which we possess"—the pooling or sharing of life. It is an ideal from which the conventional Christianity of our day is still far removed. It calls men to that spirit of renunciation which lies at the heart of the message of Jesus.

The difficulty that most of us likely confront in living out the implications of brotherhood and fellowship is that we do not know where to begin. The issues of race, economics, and world politics are staggering in size. It is hard to see the trees for the woods. Vainly we hope that somehow by great master strokes the woods shall be felled, instead of tree by tree at a time. It is the age-old temptation of the ordinary man immortalized in the parable of the talents. A sense of inferiority and futility is permitted to paralyze the springs of action.

The writer is acquainted with a lady who is confined largely to the home, with little opportunity for service in the larger spheres of life. Like other homemakers she is frequently called to the door by the ubiquitous peddler, the product of hard times. It is so easy for social idealism unconsciously to break down at this point. But she recalls the days when she sold books from house to house.

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Restraints, Citizenship, Spiritual Life

By Garry Cleveland Myers*

TRAIN up a child in the way he should go, and when he is old he will not depart from it." Nothing truer was ever said.

We parents who have interest in things not made with hands or bought with price would like our children to be good citizens now and good citizens when they will have grown up, and to share life abundantly—we want them to enjoy spiritual life in the broadest sense.

Children who grow up in a Christian family with parents who live "the good life" and radiate a wholesome spiritual atmosphere in the home ought to turn out well. Many do; some, alas, do not. And the old proverb, "Children of the best parents are sometimes the worst," is still patent. There is to one extreme the selfish, egotistic, tyrannous parent, illustrated by the father in that great picture, "The Barretts of Wimpole Street"; and to the opposite extreme, the indulgent, pampering parent familiar to all of us. While the former type is passing fast, the latter is increasing in geometric proportion. Both are equally to be condemned.

By almost everything that one can read on rearing children, one is led to believe that about the biggest crime a parent can commit is to teach his child "to mind." Curiously enough, many writers attribute the bulk of juvenile delinquency and mental ill health to excessive parental restraint of children. The impression has effectually been spread abroad, and pretty widely accepted, that parents should let the little child do about as he pleases as long as he is able to express himself, trusting entirely to reason and persuasion for his proper guidance.

This doctrine has been aided and abetted by that destructive, and unchristian teaching of Freud which virtually says, "Let there be no restraint; give free rein to the impulses of Mother Nature; curb no appetites; and never be sorry for any wrong, else you will engender dangerous emotional conflicts, cause repressions and neuroses."

But anybody who will use a bit of common sense knows very well that repressions come, as a rule, not from restraints properly acquired, but from the want of them; that the child who lacks reasonable inhibitions is destined to come continually in conflict with himself, and practically every other person he meets. Character and happiness presuppose self-restraint, and self-restraint is not gained wholly from within. Its earliest and most sure beginnings are imposed from without, magnified, enriched, and glorified, in time, by inner growth.

As a result of the widely accepted doctrine of no restraints for young children, many a child by the age of eight or ten has had so much practice at having his own way, that reason and persuasion have little or no restraining effect on him. Then, in despair, some parents will begin to use corporal punishment on this almost unmanageable child, and frequently with no effect except to stir up resentment in the child and cause him to lose esteem and love for his parents. All the while he probably had been nagged, yelled at, and exhorted vainly, only to feel more estranged from his parents—in contrast with the lovely comradeship between parent and child so much to be desired. Worse still, this child tends to go on unrestrained, perilously facing toward a life of waywardness and crime. In such an instance, no matter how good and spiritual the parents' life, as measured by the usual standards, the likelihood of their cultivating a wholesome spiritual life in this child approaches zero.

On any Sunday morning one can find, in almost any Sunday school throughout this land of ours, samples of children who have never learned the alphabet of restraint—children from "good" homes. Said a certain director of religious education in the largest Sunday school of a big city recently: "Some children from eight to twelve, of our church school, seem to have no self-control whatever. Rushing pell-mell into the assembly room, they will knock over chairs, tread upon song books, even Bibles, creating bedlam if not checked—and the appalling thing about it is that some of the worst offenders have parents who are pillars of the church!"

Needless to say that neither these children nor their classmates can gain, under such conditions, very lofty spiritual values during the worship period of the Sunday school. Reverence presupposes self-restraint. A right physical and mental attitude is essential to real worship and communion with the Heavenly Father. In the home where grace is said, or other religious ceremonies practiced, how can the child who is lacking in self-restraint gain good spiritual values? Instead, he may be learning irreverence for things sacred. Some children would probably gain more spiritual value in the rough and tumble of the home neighborhood playground on a Sunday morning than in the Sunday school where worship is prostituted to blasphemy through the bedlam sometimes reigning there. But shall we expect the Sunday school superintendent and teachers to turn policemen? Even those most skillful at making things interesting to children may be unable to overcome all the resistances of some youngsters of this unspanked generation. Rather, we wish parents would train their children in adequate restraints, which would carry over into Sunday school.

I believe that the major cause of increasing crime has been the propaganda spread abroad that children should not be restrained—removing the very foundation of citizenship, and the *sine qua non* of an attitude of worship and spiritual appreciation.

Contrary to many other writers to parents and teachers of parents, I advise parents deliberately to spank the child, according to a carefully-thought-out-beforehand plan, about as soon as he can toddle, in order to teach him unambiguously the meaning of "No," with the hope that all physical punishment of him might properly be abolished by the time he is four or five years old, and that no other kind of punishment will be needed thereafter—that, indeed, all punishment of children might be tremendously reduced.

Once the child has learned to accept "No" without doubt, and unemotionally, he will rarely hear this mon-

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Developing a Life-Centered Curriculum

By Homer H. Elliott*

DO our pupils have more Christian attitudes in their thinking, speaking, and acting because of what they have been taught in church school? Are they stronger in the face of temptations, and do they rise increasingly to new heights of conduct in the home, the school, at work, and on the playground? Should not conduct, the achievement of Christlike characters, be the ultimate test of the worth of our religious education?

In attempting to answer these pertinent questions, the Neighborhood Church of Pasadena, California, set forth upon a significant venture in building a life-centered curriculum. For some time now all of the departments of the school have been working successfully under this program, but for purposes of illustration we shall center our attention upon the way in which the plan was worked out in the junior department.

It was decided, first of all, that curriculum materials were to be of secondary importance, and were to be used only as means to the ultimate end of developing Christlike characters. Since leaders were to be teaching immature persons, living in different life-situations peculiar to themselves, it was agreed that a vital curriculum must provide, first of all, contacts or relationships of persons; then, directed activity; and finally, reference materials as a means to the end. It was agreed, too, that religion at its best is a way of life, and that vital religious education, then, must aim directly at life-situations and attempt to create Christian for unchristian attitudes and ideas.

This point of teaching from life-situations may be illustrated by an experience with a boy whom we shall call Paul.

Paul was in the seventh grade and had a hair-trigger temper. One Sunday morning, when another boy flicked his ear playfully, Paul doubled up his fist and struck the boy a cruel blow on the side of the head. The teacher immediately asked the boys to leave the class and go home.

After Sunday school the teacher sat down at her desk and wrote a note to each boy, explaining that she was anxious to be of help in every circumstance and stating the time during the next week when she would be at the church and would be glad to talk with them.

It was several days before either of the boys came, then Paul showed up one afternoon. The teacher greeted him cordially and talked with him for several minutes about his family, his school work, et cetera. Then, rather abruptly, Paul said, "What I really came here for was to tell you that I'm sorry that I acted the way I did last Sunday. I'm awfully sorry."

"I'm sorry too, Paul," said the teacher, "for I've been watching you with a great deal of interest and I have seen that you have been trying hard to be the kind of a boy I know you want to be. So naturally I was disappointed when you lost control of yourself Sunday. But I am glad that you were big enough to come and tell me that you are sorry."

Then the teacher told him a story about a boy who allowed his temper to govern him until he was in college, the difficulties which he encountered there because of it, and his final victory over the weakness.

"I'll try to do better," said Paul. "It isn't that I don't want to. I do want to control myself. I don't know why I can't."

"It is something which takes a long time, but if you just keep working at it, we'll help you," replied the teacher.

After a moment Paul said, "I'd like to apologize to the class next Sunday, if I may."

The teacher promised that he might have an opportunity to do so; then, with a cheery smile and a glad shake of his friend's hand, Paul was gone.

Neighborhood Church, Pasadena, California

That was the first year of this new venture and the fight which Paul has been making since then against his "thorn in the flesh" is at least one indication of the vitality of such a program of Christian education.

Following out this method of teaching from definite life-situations, the first year's work with the new program was developed under the general heading, "Institutions of Helpfulness, Goodwill, and Social Justice," all of which pertained to life-situations in the immediate community.

To illustrate what was done, one class of third-year junior boys began their study of this subject by spending several months visiting institutions in Southern California —the institutions for homeless men, the Salvation Army, the Young Men's Christian Association, Main Street Missions in Los Angeles, Boy Scout groups, homes for orphans, and homes for crippled children. From Sunday to Sunday the class studied why people had to go to such places, and the reasons and motives, on the other hand, for such institutions. Out of these initial relationships, interest and incentive were aroused which led to further associations and several exceedingly helpful projects.

The first year closed with the unanimous agreement that this sort of study was infinitely preferable to the traditional Sunday school method.

The second year's work was unusually effective. It followed the general subject of "Building a Righteous World," in which the child's relationship to his family, school, community, church, economic and social life was studied.

In developing a totally new program and approach of this kind, careful guiding instructions were necessary to aid the teachers. Summarized instructions both as to the aims of the proposed curriculum for the year, and in re-

* Whittier, California

gard to the work done from week to week, were necessary. However, after the leaders had gained sufficient skill in handling life-situations, only general suggestions were offered lest a dependence upon prescribed materials become predominant.

Of course, the principal guide and reference book for all church school work is the Bible. Passages and stories throwing light upon the particular problems under study were used abundantly. In addition to the material from the Bible, religious publications and church materials of all kinds were used. Leaders also used material from nature, biography, history, literature, science, music, and art. All this multiform subject matter has been welded together with the purpose of teaching *religion as life.*

Another illustration of how religion as life was taught, may prove interesting.

A class of thirteen-year-old girls, concentrating on the study of poverty and its effect upon family life, became interested in making a happy Christmas for a family out of work and in dire poverty. The leader took the class out to visit the family, which in itself was a touchy matter, but the class of girls showed so much consideration to the little host and hostess dressed up in their poor best, that the meeting was entirely delightful.

This little family, to which the class always referred thereafter as "Our Family," was taken care of for many months. Immediately milk and supplies began to go to the family regularly. Very soon the family was unable to pay their rent and was in danger of being ejected. The necessary seven dollars and a half each month seemed to be rather a heavy load for a class of thirteen-year-old girls, but "Our Family" had to have a place to live so the girls presented the matter to the church school as a whole, and, through the pupil-participation plan of dispensing the Sunday school finance, the rent was paid for the family for the next four months.

Then spring came and the family had an opportunity to go to Antelope Valley to a little farm on the edge of the desert. Although almost penniless, the family went, not knowing how their next meal would come. But the girls did not desert them. The little house needed some repairs, so the class provided those. The children still needed their milk, so the girls bought a goat for them. Sowing time came and money was required to buy the seed-wheat for the thirty-five acres of ground. Forty dollars were needed and this seemed to be a staggering sum for the girls to provide, but the class was undaunted. They discussed the matter in their round-table meetings, and, unable to find a solution, they took the proposition to the Sunday School Council, and there they arrived at a solution. The Council agreed to loan the girls the amount of $40, and the class would pay it back at the rate of four dollars a month for ten months.

For over two years this class helped "Our Family" and saw them through hard times and brought them to where they are now self-supporting.

There can certainly be no question as to the vitality of religious education which carries through like that.

In regard to the method of pupil-participation in dispensing the Sunday school funds, which in itself is an educational renaissance, let us make this explanation. Since the total expenses of the church school are included in the annual budget of the church, the offerings contributed by the pupils are in turn left to the judgment of the pupils for dispensation. A Council, including representatives from each department, constitutes the working committee for the dispensation of the funds. The school as a whole, however, has the final voice in matters of importance. Over $350 are dispensed every year in this manner to such causes as family relief, community service, milk, sickness, and emergencies.

During the third year the group centered its work about the theme, "Learning to Enjoy Our Bible." The method used was the same as was carried out in the previous two years. For instance, at the beginning of this year when a class of fifth grade boys began to study Dr. Soares' book, *The Heroes of Israel,* they complained that this was "old stuff" and weren't interested. But after the teacher hit upon the idea of making a Jewish scroll, each boy taking one favorite story out of the Old Testament, studying it and trying to express it upon the scroll in the form of pictures, the boys became very much interested. "Joseph Forgiving His Brothers," "Jacob's Dream," and others all required a great deal of study and interpretation, with the result that the boys learned more about the characters of the Old Testament than they ever dreamed of doing. When the scroll was completed, it was presented by the class to the entire department.

To summarize the advantages of such a curriculum as we have worked out, under the leadership of our minister, Dr. Soares, and our associate minister, Mr. Schulz, we find that it makes the pupil in a vital way the center, and all materials are secondary. The flexibility of such a curriculum makes it possible for the teachers to follow out life-situations as they may arise, unforeseen. The reverence and sincerity of the pupils have been strikingly noticeable, and the spirit and interest manifested are vitally related to everyday life.

Second, it creates a type of creative teaching which is most desirable. Stereotyped lessons too often tend to make teachers material-centered rather than pupil-centered, but in this plan where the pupil is the center there is little chance for material-mindedness. It has taken time to develop keen, alert, observant leaders, but through carefully planned monthly meetings, departmental sessions, and personal conferences it has been done, and done with a great deal of satisfaction. Teachers and leaders, trained in the field of education and unable to secure jobs, have been enlisted in the teaching staff, and have been most willing and capable.

All the teachers are paid. However, the small honorarium which is allotted to them out of a fifteen-hundred-dollar budget is, in no sense, a measure of the value of the teachers' work. It merely serves as an expense account which makes it possible for the teachers to buy books, and to spend time and carfare in behalf of the church. The teachers have been efficient, consecrated, and devoted. They have given themselves untiringly, not only on Sunday, but also to the follow-up work during the week. Their record of attendance is almost one hundred per cent perfect. Every teacher signs a contract agreeing to be punctual and regular, attentive to the needs of the pupils and their home conditions, conscientious and eager to learn, and careful of records and details.

Our Common Salvation

(Continued from page 5)

Therefore, with an understanding heart she enters into the fellowship of loneliness and discouragement of the stranger at her door. Remembering also how thirsty she became in walking the streets of strange towns and cities, she never fails to offer her guest a drink of water. A sacrament of fellowship and brotherhood observed at her own doorstep!

In a time when there are likely more friendless people on the streets of our cities than ever before, even a cup of cold water cheerfully given is a service not to be despised. It is only a beginning, but it embodies the ideal which alone can open the way to our common salvation. Only as we live out that spirit of mutual helpfulness where we are, shall entrance be granted to those larger fields of influence and usefulness where we long to be.

Learning for Life

The New Guided Study Program for Adults in the Church

ADULT education is more than a passing fad. It is a permanent reassessment of adult life in view of present-day conditions. It is based upon the conviction that life-long education is normal, that adults *can* learn. In such a rapidly changing world as ours they must continue to learn or become hopelessly out of adjustment. Drastic economic changes bringing increased leisure demand that constructive and wholesome adult education save civilization from the threatened demoralization of foolish personality-destroying uses of leisure. At last it has become possible for "economic man" to rise to new human potentialities as "cultural man" or "social man." Adult education can and must enable our generation to solve the problems of human relationships as our engineers have solved the problems of economic production. Otherwise the very powers they have discovered will turn and destroy us.

The meaning and purpose and basic values through which adult education interprets life and the universe depend upon religion. It would be a major disaster if the adult education movement in America were to take a definitely non-religious, secularistic, or materialistic turn; no more a disaster to religion and its institutions than to our civilization itself. The institutions of religion, preoccupied as they have been with institutional ends, have not thus far enabled religion to make the contribution it should be making to the current renaissance in adult education. It has been difficult to escape stereotyped thought patterns and methods. Creative thinking has been too disturbing to be widely encouraged within most organizations.

However, the forces cooperating through the International Council of Religious Education are about to launch a new guided study program for adults which may bring these religious forces to the forefront in the adult education movement. The new program, authorized by the Central Committee of the Educational Commission at its meeting on May 30, to be issued for experimental use, offers the local church a systematic curriculum for adults adapted to a variety of situations. Bulletins describing the new program will soon be available.

The research and committee work involved in developing the INTERNATIONAL CURRICULUM GUIDE revealed the total inadequacy of existing provisions in the church for adult education. Uniform Lessons are in wide use and will continue to be the favorite adult study plan in many churches. Consideration of the younger students in their selection has precluded adequate use of some of the choicest biblical materials for adults: such as, the prophetic literature and Paul's epistles. It has over-emphasized the narrative or story portions which are of minor religious value for adults. Dissatisfaction with Uniform Lessons has led many groups to adopt electives and others to drift along without any very systematic plan. The whole situation calls for a more comprehensive and systematic curriculum of adult education in the church.

The new program is organized somewhat like the leadership training curriculum except that it provides courses for all adults including a wide range of subjects. A plan for marking progress is suggested, though it is entirely under the administration of the local church. The standards proposed may be seriously administered, loosely followed, or supplanted by entirely different ones. The suggested administrative plan is designed to secure balance and comprehensiveness in the choice of courses and to encourage the development of a systematic and continuous plan of adult learning in the church.

The new program consists of units of learning rather than of a set of textbooks. In connection with each unit or course the best available texts have been selected and listed. The texts are classified for different types of students. Those wanting a comparatively simple text, not requiring advanced educational background, will find such texts indicated. Somewhat more thorough texts, assuming at least a high school background or its equivalent, will likewise be so indicated. In some cases still more advanced students will find texts recommended for their use. Chief attention is given, however, to texts in the first and second classifications. A definite attempt has been made to keep the new program from being "high brow."

In some cases no satisfactory text is available. Production of needed texts is now under way. While chief dependence will be placed on existing materials during the experimental period, it is expected that the new program will open the way for the production and dissemination of a large amount of new materials. As increased text resources become available, courses can be added so that the program will be continually growing richer and more comprehensive.

Obviously there is some overlapping of this program with the more general courses in leadership education. Certain courses in the two programs are identical and can be taken under either type of administration. Also, education in leadership is recognized as one great branch of adult education and so the entire leadership education program is identified as one of the groups of courses in this program. This, of course, in no way modifies the administration of leadership training courses.

The new "Learning for Life Program" is organized in six groups of courses as follows:

A. Bible: Courses on what the Bible contains, how it came to be written and the experiences out of which it came, with more intensive study of selected sections, books, and great characters. Aims to equip the student to make effective personal use of the Bible and also use it in Christian service.

B. Christian Faith and Experience: Courses dealing with one's Christian beliefs and philosophy of life; ways of cultivating wholesome devotional habits and fruitful Christian living; understanding religious experience; and the place of Christianity in the whole religious world.

C. Christian Family Life: Guidance for parents in making the home effective in developing Christian character; foundations of success in family life; preparing for marriage; understanding children and young people; special responsibilities of the Christian home: such as, sex education, family worship, and sharing in the life and work of the church.

(Continued on page 14)

Children and Economic Problems

By EDNA L. ACHESON*

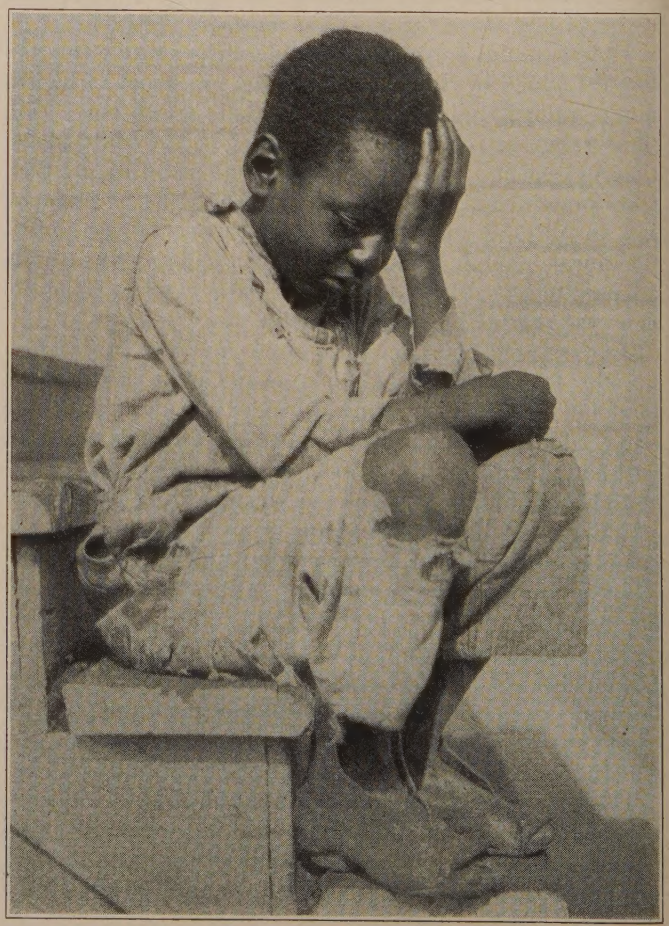
AS we look at the life about us and our own sheltered existence and that of many of the children in our well-upholstered, soft-lighted, beauty-satisfying churches, with all too often a complacent acceptance of things as they are, we are puzzled about what elements in this bewildering maize of life will quicken us most rapidly into creative living. It is becoming increasingly obvious that no matter into what area we explore with our children, there is an economic problem.

"All the niggers in our school are dumb. You ought to see them fight," was the scathing comment of one group of sixth graders. Now the history of why human beings behave as they do is a complex one. Some case studies, not of those particular Negroes but of others similar to the group, were introduced and two factors of importance emerged. One was that most Negroes lived in homes where both the fathers and mothers had to work in order to eke out enough for an existence; that many jobs were closed to Negroes, not because they were incapable, but because they were black; that most of the boys and girls had no separate place to study; that the pictures, books, study helps, and comforts to which the white boys and girls of the group questioning were accustomed, were not in the Negro homes. The fact that some of the Negroes had made an excellent adjustment in spite of handicaps did not alter the absurdity of people doing without that which should be within the reach of all—an economic problem. Brotherhood must have a basis in the realities of life as it is.

Stories of that most sick industry, mining, were being told to a group of fifth, sixth, and seventh grade children as they prepared a Christmas box for the children of the miners. The leader was careful, and this is essential in dealing with difficult problems, to tell the story in terms of what was happening to personalities. For every hard problem she introduced, there was a description of some good adjustment which had been made despite the difficulty. The emphasis was placed on the fact that some difficulties, such as lack of jobs, inadequate pay, long hours, men could and must prevent. Care was taken to introduce some of the accepted solutions—old-age pensions, unemployment insurance, and sick and disability insurance. Later, as the children dramatized these situations, these suggestions were included as part of what to do. In presenting economic problems of world magnitude to children, do it in terms of personalities; let the children do enough about relieving the situation—send boxes of clothing, toys, or books, give money even to the extent of real sacrifice; send letters to persons concerned or get in touch with persons dealing with proposed relief; or write about legislation—to feel that they are making some difference. Playing on the emotions without some action is most unwholesome. It is necessary at the same time for the children to realize that some of the distress is due to national and international attitudes which will only be changed as groups themselves become Christian.

After some study of the economic situation of these miners, the children dramatized the conditions which caused these strikes—inadequate income, long hours, pay in script, required trade at company stores, et cetera. They showed what happened in a worker's house during a strike; what happened in an employer's house, both those who were sympathetic and those who were not; and what kinds of picketing were carried on. At the same time, services of worship were planned which showed Jesus' concern about his neighbors; how many times his friends questioned what he was doing, and how he said, "Those that are well have no need of a physician"; and how much more brotherhood involved than just being kind individually. Parallel with this was a study of the social and economic conditions in Amos' times which brought his statement of what God liked. His declaration, that what God wanted was not hymn-singing and sacrifices but honesty and justice, was given a prominent place in a dramatic summary of his life. Stories of Jeremiah and his courage in facing his own times were told and his ringing denunciation of the dependence on the book and the temple suggested again that what God wanted was men and women and boys and girls who had his words so written on their hearts that they lived them. Out of this there seemed to emerge some understanding of what some of one's fellow men—a minority group, it is true—were going through. The following incident made the leader feel that the children's indifference was being penetrated.

The group of children for whom these children had sent gifts, to whom they had written letters, and for whom they



Methodist Prints

*Children's Worker, Munn Avenue Presbyterian Church, East Orange, New Jersey.

had given a play to earn money to send a teacher to a summer play school, had in turn sent gifts—a wise procedure in matters of this sort. Pictures of their homes, their trains, a map of their village with the well-paved state road and the railroad track carefully marked had been compared with the snapshots a friend had brought. A miner's cap with his safety lamp had been tried on by each member of the group and the lamp had been lighted. A lunch pail had recalled the many times the children had had fun taking lunch; some script had been handled; and a company store started. The following letter which the miner children had dictated had then been read:

Dear Friends in B————.

We're glad none of you got washed away. We got cloudbursts here. No one was washed away here but our tents got washed away. Some of us are living on company property now. We put our tents on the hill where there ain't so much sickness as down by the creek. We live in tents. We got stoves outdoors.

We hope you're all getting on good and got plenty jobs. We work in the coal mines, when we work. But we ain't none of us got no work. The county feeds us, but it ain't enough to eat. We get flour, salt, bacon, rice, oats, sugar, powdered milk from the county on Saturdays. We ain't got enough bed clothes. We get our clothes from boxes. We got a hard road and big trucks on it, and a train with coaches and people in it. And down by c— g— we got houses, stores and trees—and a restaurant.

We ain't got no gardens. We got a little garden. We got cucumbers. We got a cow. We got pumpkins and chickens. We got rats. We haven't starved yet. We got snakes under our tent and lizards and scorpions. We got turtles in the creek.

We got a spring for water but we got to fix it. We swim in the creek. But if we swim in the creek we get sick.

There's lots of sickness—measles, chicken pox, mumps, and so forth.

We have a good time at play school making rugs, houses, playing, painting, making pocketbooks, dolls, dresses, playing ball, wrestling, fighting, built a big doll's house, playing doggie. We make tables, chairs, curtains; play games, have plays, picnics.

We have lots of big mountains high as the sky and lots of lovely trees, sycamore trees, chestnut, apple, pawpaws, walnut. We dig saugh roots and sell them. We got honeysuckle trees.

We wish you all would come to see us. We thank you for the things you sent us so we would have a good time.

FROM THE BOYS AND GIRLS AT W TENT COLONY.

At the end of the reading of the letter there was quiet—worship, the leader called it. Out of the stillness, a fifth-grade girl, in whose home all the creature comforts were prominent, said softly, for the meaning of what poverty does had come to her, "Don't they have any pets? Can't they have anything that is not useful?" Then quiet again, and at last a prayer for courage to live life, face it, and share it with others so that in truth an abundant life might come to all.

Under what conditions, then, can our children under fourteen study, in the church school, the economic aspects of their problems? What safeguards need we, as teachers, have in mind so that "our mistakes will not have a sorry immortality in the lives of those whom we teach"?

Many adults fear that children's emotional poise, serenity, or sense of security will be disturbed by a study of the major economic problems. So many adults feel baffled themselves; so far as they can see, what they can do makes no difference on the major world problems so they reason that it is foolish to mar the happiness of children. They'll learn enough of trouble without thrusting it upon them, say these adults. There are two aspects to this consideration: (1) What is the effect of the economic insecurity on children whose parents are out of work or whose parents are afraid of losing their jobs? (2) What is the effect on the emotional poise of children who are guided into a consideration of the problems of our economic world order? The first group cannot be dealt with in this article. A sense of security depends more upon the

Century Photos

psychological adjustments in the family relationships, the emotional poise of parents and adults, than upon the economic status or knowledge about that status. If the adults can have that faith in the universe which gives them the power to meet serenely whatever catastrophe life may precipitate, children will be able to face any reality along with adults. For Christians, this centers around the conviction that an intelligent, purposive, creative love does guide the universe.

This leads us to a statement of the first conditions under which the problems of the economic world order can be presented with safety to children. *If, through the home or the church school contacts, there has been built up enough serene love so that the child feels at home in his own world, baffling problems can be presented with safety.* Adults often dodge these problems because they put other things ahead of the study that is necessary if they are to present them to children. Working Christians need a deep enough understanding of life so that they can see the relationship of everyday situations to major problems. A well-integrated Christian philosopher, for example, recognizes when his expenditure of money conflicts with the values he holds dear. If a family or church group were seeking to find out what sacrifices the group needed to make in order to accept their responsibility in unemployment; in how to become intelligent (in relation to the workers), discriminating consumers; what church benevolences to support in order to foster as many of the values as they found worth while, our children would be living daily in the light of a most searching analysis of economic problems. One mother, prominent in a certain church, boasted that she had dismissed her cook and hired one who was glad to get work at any price; and with the money she saved

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Adventuring with Adults

By Eva Raw Baird*

THE adult Sunday school class over which it is my privilege to preside might be described as "low-brow." It is made up of housewives of all ages who are unaccustomed to study and who find it difficult to come to Sunday school. We praise them for attendance rather than blame them for not practicing habits of lesson preparation which they have never acquired. In other words, we start where we are. One of our most successful studies was that centered about the adult course, "What Is an Adequate Conception of God for Modern Life?"† It took only a Sunday or two to reveal that conceptions of God were exceedingly hazy, and my first concern was not the question of modernness but of clarity. The gentle soul who thought that conscience (of any kind) was the voice of God reluctantly admitted that the Old Testament worthies had no conscientious scruples against polygamy, and that neither Jacob with his ladder of vision nor David singing praise to the Most High presented the kind of lives we would want our children to emulate in their entirety. The member who considered God as a glorified Santa Claus realized that neither reindeer's feet nor angels' wings mean much in the middle of the twentieth century. It was very comforting, however, to find a fair minority in the class who had found God adequate to their own lives. But even these had small success in passing on to another generation any conception of God with which to meet present conditions. The younger women of the class, whose life problems were more pressing, were less certain of their faith than the older women whose type of religion was somewhat reminiscent.

Our chief handicap was lack of study on the part of the class. By study I mean book study. Much more could be done with a group who would take either class or individual assignments. But to establish habits of study where they had never been seemed beyond my powers, and the source materials of this course are by no means easy reading. It was the task of the leader to wade through chapters of Rall, Brown, and others and bring to the class a paraphrase of the relevant material that could be understood by a twelve-year-old child. This does not mean that the class could not think, or that they had the I.Q. of twelve-year-olds. They were grand thinkers, when a printed page did not obscure their mental processes.

One task which devolved upon the leader each session was to state the case. What are we after? What are the two extreme positions possible of taking? What is your position? Then we were off. The questionnaire on which to report this course asks what proportion of the group actively participated in the discussion, and what proportion of them did outside reading, to which the amazing answer is that every single member of the class shared actively in the discussions, but on outside reading the group was practically nil.

There was one exception to this general failure to read. The leaflets of the course which I offered for circulation were scarcely taken from their pile, but when I was fortunate enough to find some articles in current numbers of the women's magazines which bore on our thinking there was usually a flash of response. The reprint of Fosdick's "God, an Idea That Never Stops Growing" was distributed as a Christmas remembrance, and was read by at least half of the class.

Our class opens with a theme-prayer, a single sentence if possible, never more than three. We may be hazy in our conception of God, but some of us are very sure of God himself, and it seems rather a futile thing to talk about him without his presence. The theme-prayer fits particularly well into this course, opening our minds to truth, freeing us from prejudice, and eliminating controversial attitudes. We aim to discuss, not argue. The definiteness of this course served as nothing else has to emphasize the value of each contribution. No member was seeking to demolish the ideas of another member, but each of us was bringing forth treasure old and new wherewith to build up something bright and shining that should reflect the beauty of God.

THE variety of contributions of such a class as ours is illuminating. If the younger women stated modern problems more clearly and saw the fallacies of faith, the older women, when they could be induced to drop a bygone vocabulary and speak in everyday language, had some very basic things in their experience. Older women liked to quote Scripture, but in our class they have to say the same thing in the language of today before it challenges the younger generation. We have found out that Scripture quotations are in many cases misapplied, and that when rightly given the quoters often would not be willing to live the modern equivalent of what they quote.

We used the tests suggested in the course. We had typewritten copies of the "Ideas of God" which we used first, last, and always. Those thirty statements became our measuring rod. We used the questions, simplifying them where necessary. No busy housewife need be ashamed if she doesn't know the meaning of secularism, static, dynamic, physicist, immanent, bacteriology, and divergence. She can add these words to her vocabulary or she can get along without them. But in our class we hold that no question should be stated if the meaning of it is not absolutely clear to every member of the group. Skillful questioning is one of the chief functions of the leader. The answers of our group were constructive and challenging. Throughout the course we constantly felt ourselves following a trail which led somewhere. Three of our number were lost to us during the course; their conception of God had become so vivid that they felt the urge to present it to youth and joined the teaching staff of our school.

This is a course which will never be finished. We used it in our class for considerably more than a year. Since that time we have spent a year on the Psalms, and now we are studying the words of Jesus. But the implications of our course on our conception of God shoot golden threads through whatever we are studying. Modern life is the job we are all on, we know that God is essential to satisfactory living, and our conception of him is growing more adequate.

*Lowell, Washington.

†Board of Christian Education, Presbyterian Church, U. S. A., Witherspoon Building, Philadelphia, Pa. Price 15 cents.

World Friendship in Vacation Church Schools

By Paul D. Eddy

BETTER racial understanding and greater international goodwill is imperative in this era of narrow nationalism and race prejudice. Your vacation church school may be an adventure in world friendship. Many of the denominational courses and the New Cooperative Vacation Church School Texts contain units in inter-racial appreciation, world peace, and missionary activities. The Missionary Education Movement has provided specialized curriculum and source materials suitable for use in vacation schools. A vacation school itself may become a demonstration of Christian living and a laboratory of inter-racial understanding.

Love has a curious magic;
It speeds on wings so bright
They can carry a message of friendship
Round the world in a flash of light.

And children of every nation
Will come at a moment's call
To join their songs with our songs
In praise to the Father of all.
—Winnie Plummer.

In one vacation school an open conflict arose between Chinese and Italian children at the beginning of the session. Through a series of activities and experiences, under the skillful guidance of a wise teacher, these same children were helping each other in a friendly fellowship before the school closed.

W. Dyer Blair in *The New Vacation Church School* describes a world friendship festival in which children of twelve nationalities took part. Groups from different schools which had been interested in world friendship were brought together one afternoon from two o'clock until five. As the children came into the assembly hall two colored girls, both remarkable play leaders, formed them into a large circle and the games began. In a short time the groups were thoroughly mixed and no group was ever pitted against another. There were movies, fun songs, and the pageant in which all took part. "The scenery was made by the children. . . . The story was of a little girl talking to the Statue of Liberty about the many groups of children who had come into America. . . . The little girl kept asking Liberty to tell her all about the children and, as she did so, each group of children took its turn." The colorful costumes and scenery, the happy, spontaneous singing and dancing, and the intense interest in what each group was saying, completely unified the audience and players and made it all a most delightful experience.

The background for considering social and economic problems and the conditions of millions of underprivileged children in the world are presented in a number of vacation church school courses. In studying these problems and situations, boys and girls should be given the opportunity to "do something about it" in a practical way in their own community, country, and world. The desire to share should grow naturally out of the activities of the group. The pupils should be given the opportunity to determine the most helpful contribution they can make to building a better world. They should be permitted to select the projects in which they wish to share. The whole experience should be meaningful and significant. There are many practical ways of helping.

One opportunity will be found in the missionary extension of vacation church schools among underprivileged children in North America, and untaught boys and girls in other lands. Children who are having a happy experience in their own vacation church school can readily picture a similar experience for boys and girls in the southern mountains, the soft coal mine fields, the city slums, or in China, Japan, Africa, Mexico, or South America. They can help make these joyful experiences possible for less fortunate children through their offerings, which should be designated to some specific group at home or abroad.

Through the cooperation of the Home Missions Councils and the International Council of Religious Education, a number of special summer vacation church school projects have been planned among children in great need in our own land. Some of these are briefly described here.

Soft-coal Fields of Central Pennsylvania. One of the outstanding projects sponsored by vacation church schools is being developed in a coal mine district of Pennsylvania. Here adults, as well as children, learn to play; learn to develop the idea of sportsmanship

and goodwill; learn to use their leisure time constructively; and learn to live with a Christian purpose. It is a thrilling experience for each child in every vacation church school to know that he or she may have a part in this great service to mankind.

Tennessee Mission. Ambassadors of the "magic of love" are three sisters who have offered their summer vacations to the children in the mountains of Tennessee. One of the three writes: "Our affection for these mountain people, their appreciation of our interest and help, have resulted in our spending parts of many summers in various stations in order to continue the work. A feeling of real need for Christian education during the summer months for these people has stimulated us to plan definitely for carrying on a religious program in one of these districts this coming summer. Since the schools in the mountains had to close two months early because of lack of funds, we plan to add enough secular education, without lessening the emphasis on Christian education, to enable these underprivileged children to be ready for their next year's work in school."

Government Homestead Communities. As part of the Federal program of reconstruction and rehabilitation among unemployed groups, a number of homestead communities are being developed. Families are brought into these communities, their homes re-established, opportunities for social and economic readjustments are created, and educational, religious, and recreational activities are provided.

Under the committee which represents the Home Missions Councils and the International Council of Religious Education trained workers and volunteer students will go into a number of these communities.

Vacation church schools are being developed in more than a score of foreign lands with hundreds of thousands of Chinese, Korean, Japanese, Filipino, Indian, and African children enrolled. Even the boys and girls of Bethlehem and Nazareth have vacation schools because of the "magic of love" from pupils of North American vacation schools. Here are a few excerpts from reports sent in by our friends in many lands.

Egypt. "A new school in the Delta opened with 130 children. As there were not enough teachers for this large group, the older girls were asked to act as student-teachers, and we were all gratified to see the way these girl-teachers handled the situation. Many of the pupils were only 'street-urchins,' dirty in person and naughty as only street-urchins can be. If one can look past the dirt, a lovely sweet face is often found.

"No doubt Egypt greatly needs the Vacation Bible Schools as only a small percentage of the children of the land are in any kind of school. It has changed the bad language of the streets to helpful songs. Great good has been done by these schools and we look forward to enlisting still larger numbers of students in this blessed work for the Master."

Syria. From Syria we get the encouraging word that during the past year the Syrians have had a greater share in the leadership and finance than any year up to date. They have raised sums in central places for carrying on the work in outlying villages. The people of the Near East have real capacity for leadership. We are glad to know that they had five more schools this year than last, and they go on record to extend their gratitude to America for making this possible.

Malaysia. "In June 1934 several girls from the Eveland Seminary conducted a Daily Vacation Bible School in the slum district of Singapore. It was held in a Chinese school during the school holiday. Most of the children came from exceedingly poor homes, more rightly termed hovels. During the first few days rhythm was taught in order to use up the excited energy of the children and to begin preparation for hymn singing, folk songs, stories and acting. The children seemed to appreciate all the activities of the school. There was a pathetic note in the voice of a little girl who sang 'Jesus Loves Me,' and perhaps it really meant something to her starved little heart.

"In Malacca the children were very much interested and in spite of much rain we had a full attendance every day. One of the projects was the planting of flowers on the first day. Each child had a flower pot and prepared the ground and planted his own seed. Some of the seeds did not come up which left many empty pots while other pots had three or four plants in them. When asked what they were to do about it, they all said: 'We will share' and so they did. Also when we took our collection for the Home Missionary Society, every child responded and shared his or her blessings with others."

Attractive promotional material including a poster in two colors, picture story, pageant, human interest stories, and other source materials are available from the New York office of the International Council of Religious Education, 100 East Forty-second Street, without cost except 15 cents for mailing.

If you wish to enrol as a World Friendship Vacation Church School send for the material and participate in this adventure of goodwill and sharing.

Offerings from denominational types of vacation schools should be sent to your own national board of Christian education, designated for home and foreign mission extension of vacation church schools. Cooperative and interdenominational schools should send their offerings to O. H. Cheney, Treasurer, 100 East Forty-second Street, New York, designated for any of the home mission vacation school projects or for this work in any of the foreign countries in which they are interested.

Learning for Life

(Continued from page 9)

D. The Church: Understanding "our church"; the place and mission of the church; the church's program, missions, social service, and Christian social action; making the church more effective.

E. Social Relations: Courses dealing with the Christian ideal in relation to social issues: such as, economic problems, race relations, war, the liquor problem, community life, amusements, and crime; to help the Christian in his social relations; and to guide Christian group action.

F. Leadership Education: The regular program described in the leadership education bulletins is recognized as a part of the adult education program of the church by being included here as one group.

In each of these groups ten or twelve different courses are provided. More will be added later as needs become apparent and new texts are available.

The administrative standards suggest that the plan be organized in cycles of about three years each with twelve courses or units in a cycle, one to be taken on an average each quarter. It is suggested that in each cycle at least one course be chosen from each of the six groups, thus providing for a diversity of interest; also that at least four units be taken in some one group to provide for some intensification or specialization of interest. In this way much freedom and adaptability are provided both the individual and the class. Also there is a safeguard against merely drifting about, or becoming lopsided in interest.

It is suggested that the church adopting this program begin the recruiting and training of a real "faculty" for its adult education program. This faculty would include those who specialize in Bible, in the church and its work, in family life, in social issues, and so forth. Each member might not be teaching continuously, but would be available for his speciality twice a year, let us say.

The new program is designed not only for the Sunday morning adult class. Church night groups, Sunday evening groups, women's groups, and men's brotherhoods may all follow the program. In fact, the church may systematize its many adult groups and study enterprises so as really to "get somewhere."

Those wishing to try out the new plan are urged to get their request for the bulletin filed soon so as to receive full information as soon as it is available. Information may be secured from denominational or state council offices and the International Council.

Teaching without a Textbook

Using the Experience-Centered Approach in Leadership Training

By JOHN L. TILLEY*

WITHIN recent years, the emphasis in the field of education has shifted from subject-matter to the on-going experience of the learner as the most important factor in the educative process. Still more recently, the trend has been followed in religious education. Although in theory most leaders have accepted this position, in practice it is relatively new and untried.

Factors which influenced the writer to experiment on the practicability of the experience-centered approach in leadership training were: courses taught by Professor William C. Bower at the University of Chicago, experience in teaching courses in Bible and religious education in which use was made of this method, the opportunity for guidance in the project while taking a practicum course in the Divinity School of the University of Chicago, and the practical problem of teaching a class of persons widely divergent in educational background in a leadership training school whose director made the request of instructors that the use of textbooks be dispensed with, wherever practicable, for economic reasons.

The class was one of several classes taught in a leadership training school and consisted of adults who were working with young people in churches as teachers, supervisors, or superintendents. The major objectives of the course were to help the leaders of young people understand how to discover the needs and concerns of the young people with whom they worked; to recognize principles for selecting activities which would guide and stimulate them in growing ability and interest in sharing in the Christian enterprise; to develop skill in cooperative direction of these activities in a class or similar group; and to develop technics in making courses of study vital and pertinent to needs.

At the beginning of the course, different methods of conducting the class were presented and discussed. Among these were the use of the textbook, the lecture method, and the experience-centered approach in which the problems and interests of the members of the class relevant to their work with young people in the church were used as a basis of study and discussion. This last mentioned method was unanimously accepted by the class.

The method of procedure, problems incident to use of chosen method under existing circumstances, and solutions for them were matters discussed. The class was then organized to carry forward the project. A recorder was appointed to keep a record of the proceedings and committees were selected to care for necessary details. One committee was selected to organize the problems which the members of the class had presented for consideration, and one was to secure from the library and elsewhere the necessary books for source material. The teacher assumed the role of guide, but at the same time he was a member of the group in quest of a fuller appreciation for, knowledge of, and skill in helping young people in life adjustments. In this quest the experience of the members of the group and that of others of present and past time was used wherever available and needed. To clarify ideas and stimulate thought, the teacher briefly surveyed the scope of the course, presented some typical problems, needs, and approaches to discovering and meeting the needs of young people and pointed out their significance. Members of the class were asked to state problems or situations illustrating problems of young people, problems of working with them, and what they wanted to know concerning young people or their work with them. The problems and questions stated or implied were defined and listed. At certain points the teacher would stimulate, by statement or inquiry, additional questions by the class. The problems were taken from the experiences of members of the class, and the questions which they wished to have answered were listed and presented to the committee on course organization, to be edited, arranged in some order, and grouped. The committee designated met at the home of one of the members, the teacher being present, and organized the questions and problems into groups which were considered units. As the course of study had to be completed in ten, fifty-minute sessions, it was necessary to have as few units as possible.

Some examples of the problems presented by the class are: What are the physical, social, intellectual, and spiritual characteristics of young people? What are their problems and needs? How can they be discovered? How shall we meet the critical and skeptical attitudes of young people? How can religion be made real and practical to young people? What is the obligation of the church to the recreational life of young people and how can their recreational problems be met? What is the relation between recreation and character? What is vocational guidance? What interest should the church have in vocational guidance? What guidance should the church give young people in courtship, preparation for parenthood, and child training? How should young people's lives be related to social problems in the community and church?

The committee organized the problems in seven groups under the following headings: young people's problems and needs; curriculum and teaching technic; making religion vital and attractive to young people; recreation and amusements; choosing and preparing for life's activities; the relation of young people to the church and community; workers with young people and their equipment.

As the teacher was in better position to select the books and the specific references that would answer or throw light upon the varied problems listed, this responsibility fell to him. The books were secured from the public library, a university library, and from members of the class and their friends. These were placed on a reserved shelf in a local branch library through the cooperation of the librarian. Here they were accessible to members of the class. About twenty-four books were placed on the reference shelf to be used for this purpose. For each group of questions, specific references indicating pages or chapters of books were listed as "source materials." A "work sheet" was prepared for each unit. These were

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typed and given to each member of the class. An example of the "work sheet" is here presented.

Unit III—Making Religion Vital and Attractive

AGENDUM III

1. What is the best way of winning young people to the Christian way of life and enlisting them in church membership? How may they be used to interest others?
2. How shall we meet the sceptical and critical attitudes of young people? How can religion be made real and practical?
3. What place should worship have in the life of the young people? What is the place of prayer and music in worship?

SOURCE MATERIALS:

1. Smith, F. W., *Leaders of Young People.* Ch. 13, 14
2. High, Stanley, *Youth Looks at the Church.* Pp. 27-55
3. Richardson, N. E., *The Religious Education of Adolescents*
4. Shaver, E. L., *The Project Principle in Religious Education.* Pp. 315-319
5. Shaver, E. L., *Leader's Guide for Young People's Projects.* Pp. 40-45
6. Soares, Theodore, *Religious Education.* Ch. 13, 14, 15
7. Watson, Goodwin B., *Case Studies for Teachers of Religion*
8. Moxcey, M. E., *Girlhood and Character.* Ch. 20
9. Mayer, H. C., *The Church's Program for Young People.* Ch. 13, 17.

Two or three persons were asked to make a special report on each of the units, to be prepared in writing, quoting authorities and giving specific references. All members of the class were asked to be prepared to answer each question and intelligently participate in the discussions. Each person was required to keep a notebook indicating three sources of information as follows: (1) reference books, (2) personal experiences and observations, and (3) class notes and discussions. The approach to each unit was usually made by the teacher giving a brief introduction, setting the problem, and presenting some questions to members of the class not given the particular unit as a special assignment. The outline of the work sheet for each unit, which the class had prepared, was followed. After the general class discussion, the special reports were presented. Further discussion might follow this if such seemed feasible. A summary statement by the teacher usually concluded the unit. The next unit in order was then taken up and considered in like manner. Wherever possible, illustrative materials were demonstrated and used in class. Members were urged to try out projects with their groups of young people and to report results.

The writer, having taught leadership training classes using the lecture method and the textbook, was in a position to compare results here with those obtained in using other methods. The amount and comprehensiveness of the reading as indicated by the class discussions, reports, and notebooks; the interest in study; the increased interest in and appreciation of tasks and opportunities in the churches; the practical use made of findings in the course; and the general quality of the work done, were so superior that the writer is of the opinion that the experience-centered approach is both practicable and essential for the best results in teaching classes in leadership training.

Building a Rural Library

By JEAN MCCALEB*

THREE Sunday school teachers, in analyzing conditions in a rural community, agreed that a library might help solve several teen-age problems. The teachers secured the use of a bare little building which had only a few rickety tables and rough benches for furniture. By enlisting the aid of their boys' and girls' classes, the leaders soon had the building in presentable shape. It was cleaned, the walls were painted, and the benches and some second-hand chairs were mended.

But the most pressing problem was yet unsolved. Where were the books coming from? The originators of the plan secured a few volumes from families who spent their summers in the community. Several more books were donated by the head of the local school, and each of the three Sunday school teachers contributed a few. With this modest beginning, the "Little Library" began its unique career.

"If we can't have a lot of nice new books," suggested one teacher, "why can't we make some scrapbooks to help out?"

From every available source, the workers gathered book reviews and material about writers. Every picture of interest was also saved. One group of girls re-covered an old screen with attractive material, and on this were displayed notes about authors, reviews of new and old books, and many pictures of literary interest. Among the favorable results of the screen displays were: an increased pride in the library on the part of many of the community residents; the foundation of good reading habits by many young people; and several good book contributions from people who came in to see the materials on the screen.

After these materials had been displayed for several days, they were pasted in loose-leaf notebooks. Notices, stating that the notebooks were available to all library patrons, brought an increased demand for this type of reading material. Some of the summer residents contributed book review columns from papers and magazines.

A group of women who were vitally interested in the project drove to nearby towns and spoke before several civic clubs about the "Little Library." Members of the clubs donated a number of books, and one organization for women established a permanent fund to pay a part-time librarian. This librarian, in turn, trained several high school girls who wished to take up library work later on. So successful has this preliminary training been, that a number of the girls have been able to secure places in city or college libraries. As funds for the original project have increased, other girls have been paid a small hourly wage for their work of assembling screen material, typing articles, and making additional loose-leaf notebooks. As fast as any leaves begin to show signs of wear, they are replaced with new, carefully typed copies. This phase of library service continues to remain extremely popular.

The teachers who began the project feel that it would be a good one for many communities which have no libraries, and no funds to start one. Very often, civic organizations will set aside a small amount to be spent on books. Those who undertake such an activity must not be discouraged if their plan moves very slowly at first. To interest people in good reading, and in supporting even a small library is a big undertaking—but it is one which creates a lasting source of culture and good literary habits for those who live in small towns or communities.

*Safford, Arizona.

Movies and Slides as Teaching Aids

With Special Reference to Their Use in Vacation Church Schools

By Paul H. Vieth*

MANY churches have said, "Movies do not belong in the church." They imply that motion pictures are essentially evil and will not mix with religion. Some churches have said, "Movies are just what we need. Now we can get our children and young people to come to church." They imply that the chief end of their existence is to "pack the house." A great many churches have said, "We believe that motion pictures and slides might be useful, but equipment costs too much and we need other things worse." The implication is that the fad will probably pass and that no one will notice the oversight if it is just not mentioned for a time. Only a few churches have said, "We see in motion pictures and slides aids to religious education which, for some purposes, are unsurpassed. We cannot best perform our work if we ignore these materials. We will find a way and the best way to use them."

In considering the use of projected materials in the program of religious education, we need to ask first, Why use such materials? The expense involved often tends to bias our answer. Can we afford to use projected pictures in our churches?

Contributions of Visual Aids to the Curriculum

Let us think of our curriculum. What do we expect to accomplish with our pupils? Are visual materials the means through which we should seek to achieve our objectives? For several obvious reasons, it would seem wise to decide in the negative unless visual materials may be more useful than other possible materials. However, this merely places pictures in the same category as talks, stories, handwork, or other teaching devices. It very definitely places motion pictures and slides in the realm of "aids to teaching" rather than in that of "ends in themselves." This is a basic principle. We do not start with a picture and then ask, How can I use this picture? It is true that lessons and sermons are sometimes born that way. A certain story seems as if it would make a good illustration so one builds a sermon around it. More often, the practice is to think of the people's needs, plan to meet those needs, and then seek illustrative material to aid in bringing about the desired end. Properly, motion picture and slide materials are selected and used in this way.

Visual aids readily contribute to at least four elements in the curriculum of the vacation church school and, on occasion, they may provide the best possible means of accomplishing a set purpose.

The first of these contributions is in the *giving of information.* Pictures present information more effectively in that they present it more graphically, or, to use a play on words, more picturesquely. The information to be given is revealed before the eye. In many instances, information can be not only more forcibly presented, but can be presented more accurately, more economically, and more easily in this than in any other way. For example, in a course on the Bible, to show pictures of old manuscripts is surely next best to showing the original parchments. Acquaintance with the people and customs of different lands can be fostered in no way (short of an extended journey) better than by pictures. No verbal description of Rheims Cathedral could possibly do what, in a fraction of the time, could be done better by showing a picture.

In the second place, visual materials may be a great *aid to the development of attitudes.* We seek to arouse emotions as well as present facts. Any use of the great works of art would aim at more than the mere giving of information. For instance, a picture of Jesus would hardly be shown for the sole purpose of presenting factual information. We do not know the facts about the kind of clothing Jesus wore nor many of the other details necessarily depicted in a picture. Pictures of Jesus are shown to give an impression of him and thus help to build up an attitude toward him. Most pictures, particularly motion pictures, seek both to give information and to promote attitudes. Such pictures as "Padre Sahib" and "Japan and Her Problems" present some facts about India and Japan. At the same time they aim to develop a certain attitude toward missions and missionaries.

A third use of visual materials may be to *indicate lines of desirable conduct.* At this point, they are very nearly parallel in purpose with stories, sermons, drama, et cetera. Their use is desirable mainly for variation with some weight added by the fact of their vividness and force. In addition, consider the comparative ease of presenting a picture rather than a play. Obviously, a play presentation has some values not to be overlooked, but, at times, a motion picture may be preferable for several reasons.

The fourth use is that of *enjoyment.* Enjoyment must, of course, always be present if a picture is to be effective and therefore it is legitimate. Occasionally, a picture may be used with no other purpose in view than that of sheer enjoyment. On these occasions, teaching value may be present but usually in no very marked degree. On the other hand, when pictures are used for teaching purposes, enjoyment is likely to be a by-product but may be just as real.

Often, all four of the factors mentioned will enter into the single use of a picture.

Using Pictures in Vacation School

Now let us see how slides and motion pictures fit into a vacation church school program.

First, they may be used to start a discussion. Motion pictures are particularly well suited for this purpose. Their advantage over a talk, for example, is that they more dependably present the problem with all necessary aspects included and that they arouse some emotion with regard to the problem. A great many of the available pictures may be adapted to this use. The best pictures of this type are those in the "Secrets of Success" series recently released by The Motion Picture Producers and Distributors of America.

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In the second place, the lesson presentations in the vacation church school can be greatly enriched and made immeasurably more effective with visual materials. For the study of Palestine, throw on the screen a few slides made from actual photographs of the country. In studying the life of Christ, use one or all of the reels of the "I Am the Way" series, or any of the sets of slides on the subject. A class in church history will be fascinated with the motion picture on Martin Luther.

In the third place, use slides and motion pictures as aids to worship. Sometimes an entire service may be led by the screen. Sometimes the only use of the screen may be to present one great masterpiece. At other times, a great painting may be thrown on the screen mainly for the purpose of directing thought during a period of meditation or a musical number. Experimentation will result in widely varied amounts of time given to the use of visual helps in a service. Ways to use pictures in worship will suggest themselves, if there is an open-minded attitude toward their use.

In worship there are certain important principles which must be observed in order that visual aids may not become visual hindrances. These principles are, in the main, the same as those underlying all planning and conducting of worship. One factor is added, however. For projection the room is darkened and the screen automatically becomes the fixed center of attention. If anything goes wrong, it will be noticed. Therefore, as nearly as possible, mechanical perfection must be attained if worship is to ensue. More than that need not be said except perhaps to add that experience is a worthy teacher.

Motion pictures serve much the same purpose relative to worship as do the story, talk, or sermon. Often, a film, not worship material in itself, may be excellent as the means whereby a group is prepared for worship. Other films may provide the stimulus to work necessary following worship. The field of worship presents a rare opportunity to the leader with imagination. No other use of visual materials is more interesting or fruitful.

Let us sound a warning against one serious mistake. Do not look over the available sources and, with a critical air, say, "If we only had good materials, we could follow these suggestions." Very few pictures come ready to be slid into position in a curriculum. Very often one will need to see in a picture something that the one who made it did not have in mind. Examine all the visual materials available, let imagination go to work, and the great number of good teaching possibilities that appear as if by magic will be surprising.

Securing Visual Materials

There are two good ways to secure visual materials. One way is to make them. This is not only fascinating work, but has the advantage of providing exactly what is wanted. It is admittedly somewhat expensive, but in many instances the expense is not prohibitive. In fact, the making of slides is neither too difficult nor too expensive to prevent any interested church from gradually building up its own slide library.

Information regarding the making of slides, in a somewhat professional manner, may be secured from any of the larger kodak companies. Less pretentious, but still very effective slides, can be made by children with no technical instructions whatever. This simpler process is very inexpensive and interesting. For suggestions and materials, write to the Keystone View Company, Meadville, Pennsylvania.

Some churches may also make their own motion pictures. Home motion picture cameras are so common today that a great many churches would have no difficulty whatever in borrowing from among their members the necessary equipment. Often the owner of the camera can also be borrowed and he usually becomes interested in phases of the church's program of which otherwise he would remain totally unaware.

In taking pictures one should have in mind somewhat the same principles as those for selection of pictures. Aim toward an end. An intermediate group in vacation church school might plan a service of worship to be used in the church school on Sunday or on the closing night of the vacation school. The selection of pictures and making of slides might well be done in the school. Or, a final program might consist largely of the showing of a moving picture of the various activities of the school. No precious time need be spent in rehearsal for such a program. The pictures would be of actual scenes from the life of the school. Parents and children would see in review the work done and would be, respectively, informed and reminded while at the same time enjoying themselves greatly.

Film is expensive, but not prohibitively so. It has recently been so improved that the probability of waste is reduced to a minimum and developing is included in the initial cost. If the making of a motion picture seems desirable, a way to meet the expense can be found.

The other way to secure visual aids is to rent or borrow them. Anyone interested in using such materials, should take the trouble to get acquainted with what is available. This may be done by writing for catalogs and information and by making a study of the literature received. Almost all of the church boards of education will be glad to send suggestions. Some of them can supply visual materials.

The "I Am the Way" series and the pictures "Padre Sahib," "Martin Luther," and "Japan and Her Problems" may be secured through The Religious Motion Picture Foundation, Inc., 140 Nassau Street, New York City, New York. Other pictures and helps are also available through this foundation.

Many good pictures are distributed through The Motion Picture Bureau of the National Council of the Y.M.C.A., New York City or Chicago.

The Educational Screen Magazine, 64 East Lake Street, Chicago, Illinois, publishes a complete catalog of non-theatrical pictures and the agencies from which they may be secured. Price seventy-five cents.

The "Secrets of Success" series, mentioned above, consists of twenty one-reel cuttings from commercial pictures. These were selected by a representative committee outside of the organization which distributes them and were planned as a project in re-interpreting success in terms of social values. Each picture is complete as a situation setting and leads naturally into discussion. These pictures are on 35mm, sound film, and although most churches are not equipped for the showing of such films, arrangements for showings can often be made with local theaters. These pictures cannot be rented. They are available during an experimental period on the fulfillment of certain requirements. A complete manual of suggestions will be sent on request. Write to the Motion Picture Producers and Distributors of America, Inc., 28 W. 44th St., New York City.

An Adventure in Understanding

By

Loren W. Burch*

The Weekday School Had Been Studying World Friendship

THAT part of the Groton Community Parish which might be defined as "open country" is typical of the average eastern farming community. Its physical features include a rolling terrain, pleasant scenery, and soil of average fertility. Economically it has been smitten, but not broken, by the depression. Its population is the American melting pot which refuses to assimilate all of its ingredients, but the active social life of the community tends to draw in some of these people of alien birth or outlook. Of the Czecho-Slovakian, Dutch, German, Italian, Finnish, Scandinavian, Swiss, Syrian, and Welsh families living within ten miles of a central point in the parish, the Dutch, Germans, and Welsh are best assimilated and the Finns and Syrians least.

It occurred to some of the leaders in the religious work of this parish that whereas here was the possibility of a heterogeneous provincialism with all its unsocial implications, it was also an opportunity to educate the entire community to an appreciation of alien cultures, provided we could get them to join hands for an evening.

The device by which this was accomplished was a community supper and program under the name of "The Banquet of the Nations."

One member of the committee in charge was acquainted with a Syrian woman, who agreed to bring a friend and work all day in preparation of Syrian cabbage rolls and Turkish sweet cakes. A Swiss woman prepared a peculiar sort of pastry known to the Swiss as "kuechli." Welsh friends made their fruit cakes. When the tables were finally set, eleven nations had been represented by their characteristic national dishes, from the justly famous hutspot of the Dutch and Czecho-Slovakian rye bread down to the equally renowned Brazilian coffee and Chinese tea.

On the menu sheets most of the dishes carried their native designations. Thus coffee cake was kaffeekuchen, cabbage rolls were melfoof mihsha, rye bread was maleba, fruit cake was teisen-ffrwythau, but, be it added, baked beans were plain baked beans.

The program showed the same thoughtful preparation as the dinner. For weeks prior to the meeting, the weekday classes in religion had been concentrating on the theme "Friendship," and were leading up to Armistice Day with the idea of friendship for people of other nations. One district school prepared an Indian skit. Three others had Japanese, French, and German songs, and a Czecho-Slovakian girl and a trio of Dutch children sang the songs by which their parents had been lulled to sleep as children. Following these features, a delegation from the Cosmopolitan Club of a near-by university was presented and talked about their native countries: New Zealand, China, and Abyssinia.

While it is impossible to list all the values of this adventure in understanding, it may be worth while to enumerate some of those immediately apparent.

Falling, as did the banquet, on the Friday before Armistice Day, and preceded by both child and adult education in the direction of inter-racial understanding, it gave emotional commitments to pacifism at least one avenue of action in the local community. The next-door foreigners were not "queer," but were rather clever folk. It was possible to be cosmopolitan at home.

The community functioned as a complete unit. It was too large a project to be carried out by any one society. The schools, the home bureau, the ladies' aid society, and the church as a whole were working together on one project.

The cultural life of the community was deepened. Some of the people had never known where Abyssinia was. Now they would never forget. The story of hutspot as told at the dinner table was as entertaining as any dissertation on roast pig. The heritage of every race represented in the community was shown in its best light.

The community as a whole sensed a thrill that comes from doing "something big." The community house was jammed to seating capacity. Other near-at-hand groups expressed admiration for the scope of the thing that was attempted and the success with which it was crowned. The project was big, not only because of the number of people involved, but because of the implications of the idea as well.

It is, of course, too early to say that the "Banquet of the Nations" has drawn the community permanently closer together as a social and sociological unit. Certain it is, however, that none who participated in the event will ever think lightly of his neighbor because of the inferiority of his racial heritage. This may be the richest deposit that the adventure has left.

*Minister in the Groton Community Parish, which is an organization of six churches in a central New York community employing three ministers and a director of religious education.

Using the Church Emphasis in Convention Programs

By Harry C. Munro

CONVENTION committees, county council officers, and other convention program builders will find the following suggestions valuable in making the interdenominational emphasis for the coming year effective. This emphasis on the church, under the slogan "The Church Presses On," is a part of the quadrennial emphasis on "Christ in the Life of Today." The first year's expression of this emphasis, "Christ in the Life of the Home," has been highly significant. It is being continued while the second year emphasis on the church is also being launched. Hundreds of conventions which used the home emphasis last year will want to use the church emphasis this year or combine the two under some such theme as "Home and Church Sharing in Christian Education."

Churches have come through difficult times. And the times of testing are not over. Serious minded Christian leaders are facing many questions as to the mission and program of the church in our changing and confused day. The purpose of this emphasis is to assist these leaders and all Christians to face the future with confidence and high hope while courageously restudying the church and its methods in order to make the Christian movement far more effective and influential than it has been proving.

Emphases Designed for Convention Use

Before we had commonly adopted interdenominational emphases, convention themes were a problem. Each denomination was pushing some emphasis of its own. Each state council was also suggesting special themes. How could a district or county convention take account of all of them? About all it could do was to pick some theme of its own, too. Now, however, with these continent-wide emphases on home, church, community, and world as annual interpretations of "Christ in the Life of Today" conventions can have themes which many Christian forces have adopted and are promoting.

Convention Themes or Slogans

Among the challenging and attractive themes which might carry the emphasis are:

Rethinking the Church
Rethinking Christian Education
The Whole Church Facing the Whole Task
The Church a School in Christian Living
The Church Presses On
A New Church for the New Day
The Church and Its Teaching Task
The Teaching Church

Devotional Themes

The worship and devotional life of a convention sets its spiritual tone and largely determines its abiding power. Series of devotional Bible studies using related hymns and prayer are suggested. Themes might be:

The Great Teacher: His Message, His Motive, His Mandate
The Church: Its Foundation, Its Mission, Its Future
The Power-Filled Church
The Church Then and Now (a comparison of the first century Church with the Church of our day)

Topics for Addresses

Speakers may be selected from among ministers who are known to have a vital and intelligent interest in Christian education and whose own church programs indicate their effective educational leadership. Religious educational field workers are another valuable source of supply. Also the Christian layman's voice should be heard frequently on convention programs. Addresses may be given on such themes as:

The Mission of the Church in Our Day
Christian Educational Evangelism
Making the Church a School in Christian Living
Unifying the Church's Program
A Church for the Whole Family
The Church and Its Children
Have We Outgrown the Sunday School?
Are We Training Our Children Away from the Church?
Rethinking Christian Education

Problems for Discussion

While the inspirational features are of great importance, it is in the give and take of group conference and discussion that many persons profit most from conventions. Fully half the time of the program should be given to such discussion. Some conferences may be on the age-group basis. Others may deal with particular problems.

1. How can the church give children a real place in its life so that they have a true experience of "churchmanship"? The Sunday school, the junior church, the "unified service," the children's sermon, the junior choir, habitual attendance at "regular church," communicants' class, and so forth, are suggestions. Which is best?
2. Should children be expected to attend "the regular church service"?
3. Does the Sunday school train children (or young people) away from the church?
4. What are the best ways of developing the habit of regular participation in the life and work of the church?
5. What should be the difference between membership in the church and in the Sunday school, young people's society, or other auxiliary? What would be a really vital interpretation of church membership?
6. How can the church best organize to provide supervision for its educational work—a workers' council, a committee on Christian education, a pastor's cabinet, a committee of the official board, et cetera?
7. What is the pastor's responsibility for Christian education?
8. What is a unified program for the church? What are its values and dangers?
9. How does a church rethink its mission and program?
10. How can a church make the best provision for the Christian nurture of its children? Its youth? Its adults?

The following questions are an interpretation of the meaning and purpose of this emphasis. They form good discussion questions.

1. What is the major purpose or task or mission of the church in our day? How are changing conditions and the test of fruitfulness affecting the evangelistic, the educational, the social service, the social reconstruction, and the missionary function and purpose?
2. What changes or improvements are taking place or are needed in the methods which the church uses for accomplishing its task? Is the educational method increasingly recognized as basic? What is Christian education and what changes are under way in the interpretation of Christian education?
3. How may greater warmth and spiritual vitality be developed in the church's program and in the lives of its members?
4. Are current attacks upon the Sunday school justified? Do they indicate that it must give way to a more effective organization

of Christian education? Is the church itself coming to be conceived in terms of a school in Christian living? Will it thus absorb into one the Sunday school, vacation church school, weekday church school, and the many societies which now have programs of their own?

5. How can the local church organize all its forces and resources most effectively for its whole task? Is the unified Sunday morning service a success? Is it possible to unify the total program?

6. What changes are involved in the task and relationships of the pastor when the church unifies its program around an educational purpose and method?

7. Should the church give much greater attention to the "incidental learnings" which are involved in its general life, its business relations and methods, its social life: such as, cliques or class consciousness, attitudes of adults toward youth, real participation or lack of it on the part of children, relationships among churches and religious groups in the community?

8. What qualifications and preparation are necessary for all types of church leaders and workers if their service is to be worthy and fruitful?

9. How is the church—its constituency, its task, its place in community life and recognition, its influence, and its future—being affected by current social and economic forces and trends?

10. How may the local church prepare to carry its share in the nation-wide campaign to reach the millions who are unchurched?

Arousing Interest in the Convention

In addition to the ordinary publicity material, or as a modification of it, these plans may be used. The purpose is to get some thinking done and curiosity aroused before the convention.

A "check list" may be circulated to prospective delegates asking them to check the topics they would like to have considered. A double government post card is an inexpensive way of getting a high proportion of returns on such an inquiry. There could be a brief statement about the convention, its time, place, theme, and purpose. The check list could contain twenty or twenty-five items of which the following are samples:

Please check the five (or ten) most important items you think the convention program should include:
Getting Sunday school pupils to stay for church.
Securing the right kind of leaders.
Making Christian education practical.
Unifying church and Sunday school.
Developing church loyalty.

A "pre-convention study" may be carried out by asking the workers' conference in each church or Sunday school to discuss a list of questions and send their "findings" to the convention to be shared with others. The discussion questions and problems already listed suggest the type which might be included. Sections of the convention program itself might thus be given advance study.

"Sharing our best" may be the slogan for promoting the convention with the suggestion that the delegation from each church be prepared to report, at the proper time and place in the convention, their most successful project or piece of work for the year. This introduces the county fair idea in which the finest products of the year are assembled for an exhibit.

Important Source Materials

The Church Presses On,[1] a pamphlet of suggestions for making the church emphasis effective; price 5 cents.

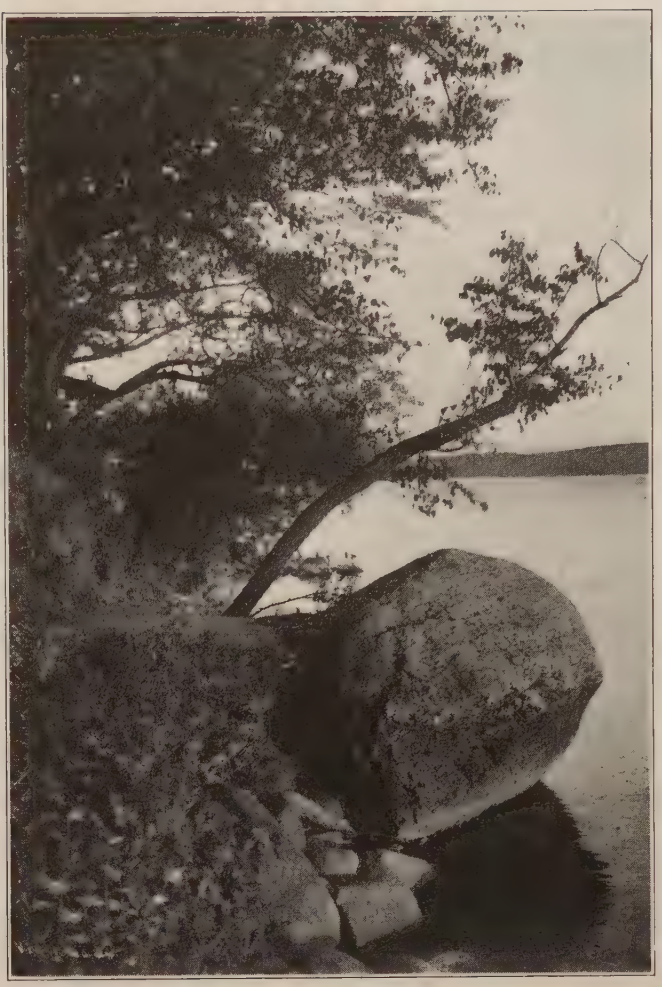
How May Our Church Become a School in Christian Living?[2] price 20 cents, a discussion outline; and a set of mimeographed survey schedules to accompany it, entitled *The Christian Education of Adults in Our Church*,[3] price 25 cents.

Educational Bulletin No. 501,[1] price 10 cents, describes how First Series leadership education courses may be used as a basis for convention conferences, and lists valuable sources and texts.

[1]May be secured postpaid from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill., or from your denominational or state council office.

[2]Available only from Director of Adult Work, Board of Christian Education of the Presbyterian Church, U.S.A., Witherspoon Building, Philadelphia, Pa.

[3]A limited supply only available from the International Council of Religious Education.



A Purposeful Vacation

THERE is still time to enrol for the International Council summer enterprises being held during the months of July and August. The three camp sites have been opened and made ready for full schedules of summer camps and conferences.

The Council Officers' School at Lake Geneva, the Leadership and Demonstration School at Lake Winnipesaukee, and the six Older Boys' and Girls' Camp Conferences provide three distinct types of schools for leaders and young people. Do not fail to avail yourself of one of these opportunities for recreation, inspiration, and training. Send in your registration before it is too late. The dates and locations are as follows:

Geneva Glen, Colorado
Girls' Camp—July 29-August 10
Boys' Camp—August 12-24
Lake Geneva, Wisconsin
Council Officers' School—July 1-6
Girls' Camp—August 5-17
Boys' Camp—August 19-31
Lake Winnipesaukee, New Hampshire
Leadership and Demonstration School—July 22-August 3
Girls' Camp—August 5-17
Boys' Camp—August 19-31

For detailed information regarding these schools and camps, write to your denominational board, your state council, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Rural Intermediate Youth in Camp

By Edna M. Baxter*

COEDUCATIONAL conferences and camps for seniors and older young people are fairly common. But provisions for intermediate boys and girls, particularly those from small towns and country communities, seem to be surprisingly few.

Last summer, a coeducational intermediate youth camp was set up at the Deering Community Center in New Hampshire to discover the possibilities in such a procedure for rural people of junior high school age, particularly those in New Hampshire and Vermont.

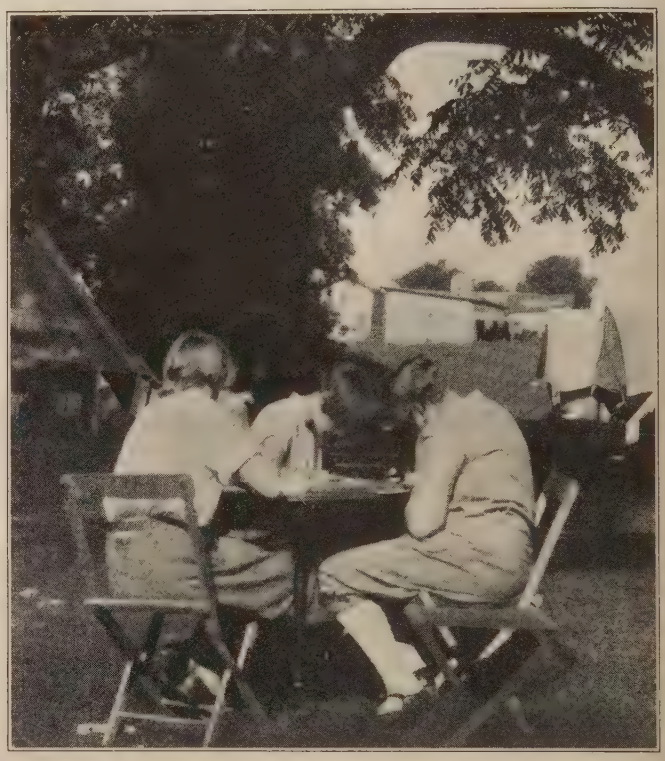
Deering Community Center was founded in 1930 by Doctor Eleanor Campbell for the specific purpose of ministering to the needs of the rural people of New Hampshire and as far as possible to those of the other New England states. The Center is beautifully situated in the open country among the Deering Hills. An old farm furnished the site and some of the buildings for the camp. These buildings were remodeled, new ones were erected, and beautiful rustic cabins were built among the trees to house residents or campers. The surrounding hills, woods, and fields, a lake a few miles distant, and a very adequate athletic field provided ample opportunity for a wide variety of out-of-door activities. Provision for arts and crafts was made in the liberally equipped, separate shops for woodwork and craftwork.

The 1934 intermediate camp was arranged for a period of eight days at the rate of seven dollars. This included registration and all expenses for living in the camp. Transportation for most of the campers was by motor. Although eight days was recognized as much too brief, it was believed that some real values could be realized and that the low rate would make an appeal to rural churches and homes to send their intermediate youth.

Advance registration through the churches brought considerable information concerning the sixty young people of the camp. Besides their age, sex, and academic background, each person was requested to check on a list his particular interests and skills and to indicate some of the activities or areas of discussion that would be his preference in camp.

Faculty and camp counselors spent two days, preceding the arrival of the intermediates, at camp in order to become oriented and thoroughly prepared for their work. This fellowship fostered cooperation and a unity of purpose that proved of immense value during the following eight days. So many situations had been anticipated that the leaders could be counted on to cooperate in all phases of camp policy. A tentative schedule was arranged, with the complete understanding among the leaders that it would be subject to change and adapted to the interests and needs of the group whenever necessary.

Five or six campers were housed in a cabin with an adult counselor. Each cabin was represented by one intermediate on the Deering Camp Council which met daily with the dean to discuss camp life and any problems or plans that seemed for the well-being of conference members. A very superior representative was elected by most of the cabins for this council. The result was a significant influence upon cabin life and a generous share of responsibility assumed by the intermediates themselves.



A Busy Committee

In order to provide for growth and experience in some one broad area of life that seemed vital to these youth, a leader was assigned to one of each of five units of work and to the general supervision of the activities involved in it. Approximately two hours in the morning and one in the afternoon were set aside during six days of the conference for the work which each intermediate had elected.

In the advance registration a preferred unit was indicated. This made it possible for the leader or teacher to meet individuals early on their arrival and to discover whether the field chosen was the most desirable one.

The units of work, or "Adventures in Living" as they were known, were listed as follows:

Unit 1. "War-Makers and Peace-Makers."
Unit 2. "The Quest for God."
Unit 3. "Our Church."
Unit 4. "Worship in Our Camp."
Unit 5. "Homes and Homemaking."

Each one of these units offered a wide variety of activities and numerous connections with youth interests in local communities. Instead of electing several classes, the intermediates were enabled to concentrate on one interest, while the leader became well acquainted with a group.

It was possible for each young person in the camp to become fairly well known to at least two leaders, the teacher of his unit of study and his cabin counselor. Through the initiative of these two people, further data were gathered from other leaders and resource people who came to know certain individuals. Material of significance in guiding youth was recorded in a case study and filed for

*Professor, Hartford Seminary Foundation, Hartford, Connecticut.

use in future conferences. In some cases there was follow-up work to be done. This was assigned to the leader in the best position to do it. Personal interviews with the dean and other camp leaders made the case studies invaluable guides in helping individuals while in the camp.

As far as possible, the camp attempted to offer rich opportunities for boys and girls to select activities and, under guidance, to develop and carry out such interests. In many ways the environment fostered varied interests and hobbies. Outside of the hours scheduled for rest, sleep, meals, and the major unit of work, the remaining time was devoted to a fairly wide choice of activities.

Specialists in music, arts and crafts, drama, nature study, games and recreation, swimming, and athletics were available to fit into any need during the periods of the scheduled units. In one of the units the services of a very superior art person were in great demand in making posters to illustrate changing ideas of God among the Hebrews. The teacher of recreation assisted the church unit group prepare for a party, while the teacher of music was in frequent conference with the worship group.

A period before lunch on six of the days was set aside as a festival of song. All who were interested (and most were) went to the music hall to sing. The teacher of music taught them to sing some unusual folk songs, besides several hymns which were used in camp worship. The words of the songs and hymns learned were mimeographed and later included in the Deering Camp Book which each person took away with him. A choice collection of music records had been brought to camp and there was always a small group to be found in the music room with the teacher of music enjoying a fine selection or talking over some aspect of music. The climax of much of this interest was an evening given over to a music program. On this occasion as much use as possible was made of camp talent, with some provision for group singing.

A reading room was arranged and attractive books on many subjects were borrowed from the public library in the near-by town of Hillsboro. One competent person was in charge. At the close of the conference it was found that a considerable number of books had been borrowed. Quiet hour after lunch and longer stretches of free time on Sunday were the occasions most used for reading.

Several of the camp leaders were enthusiastic about out-of-door life and nature experiences. Small groups planned informally to go out on some expedition of their own choosing. One long trip was arranged for the whole camp to climb Mount Crotchet. At sunset the out-of-door experiences of the day were lifted to the realm of worship in a vesper service beside the lake. When the sky permitted, several leaders with small groups went out for "star hikes" and to enjoy star legends. The most memorable hike ended around a great campfire on the hillside with a "sky service of worship" which had been arranged by the group in the camp worship unit.

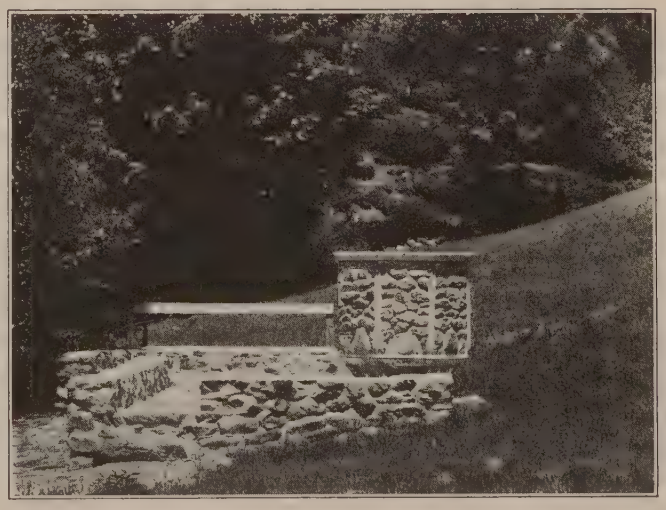
A corner in the dining room was set apart for nature exhibits. As devotees of the out-of-doors began to accumulate specimens of mosses, flowers, leaves, and other things, interest widened until may people were contributing. Nature posters and observation charts quickened the enthusiasm of many in this field. Here was a hobby within reach of all young people in the camp. An attempt was made, in a very informal way, to lift the world of nature above the commonplace, and, without being didactic, to open the eyes of all to its wonders and its beauty.

Although the purposes of the activities were varied, it was kept in mind that these young people would be returning to small town and open country communities. Life here sometimes is impoverished and drab. Too often young people look longingly to the great city as a release from boredom. This may be an escape, but it is not always a cure. With this background in mind the leaders tried to foster skills, interests, and activities that could be continued at home.

There were no classes with such names as leadership training, nature study, recreation or drama, but everyone had generous opportunity to plan, to participate in, or to observe activities which could be incorporated in his own church or community program. Without formal drill or discussion of this idea of training, these intermediates frequently were heard expressing the possibilities of carrying out their camp discoveries when they returned home.

The "War-Makers and Peace-Makers" unit planned from the beginning to give a play. The teacher recognized that the creation of a play might offer a most desirable educational opportunity, but the period of the conference seemed too short to accomplish it and to provide a worthy experience for the participants. Instead, the group read peace plays that had been assembled for the purpose, discussed the ideas involved in them, and finally selected one for presentation. In addition to the preparation of the play, the peace group found time to discuss varied aspects of the war question, to make some posters, and to assemble suggestions for the other conference members to include in their Camp Deering scrapbooks.

The group studying man's quest for God began by thinking about some of their own religious ideas and problems. A test revealed many primitive ideas, as well as some fairly modern ones. Behind much of the confusion seemed to be traditional ideas of the Bible, particularly the Old Testament. An attempt was made to put together some of the central concepts and practices in the growth of the Hebrew religion and to discover the relation between religious concepts with primitive interpretations of the universe and those with scientific interpretations. Some appreciation of the loftier and nobler beliefs of the great prophets and finally of Jesus' religion served as a stimulus to these young people in working out their own opinions and beliefs. Probably a much clearer impression of the development of the Hebrew-Christian religion was revealed through the creation of a series of *(Continued on page 34)*



An Outdoor Pulpit

An Experiment in a Teaching Ministry

By THOBURN S. DAVIS*

NOT long ago the father of a twelve-year-old boy startled a group of men with the statement that one of his most perplexing problems was to keep his son from spending so much time reading the Bible. He explained that his boy had become so interested in it that he had developed a tendency to neglect his usual outdoor recreational activities. The most significant part of this incident was the response of those who had listened. Their incredulous laughter and the joking remarks which followed suggested two points of view:

1. This was a reversal of the problem which most parents faced.

2. Anybody who found the Bible that interesting and absorbing must be peculiar.

Many people believe that the great source book of Christianity is uninteresting because they have never taken the trouble to find out what it contains. Little do they know of the inspiration and life-giving power which it holds for those who seek His truth.

One of the cardinal principles of religious education is that the church school must provide its pupils with a balanced and usable fund of knowledge. Although the Bible is the richest source of material available for the teacher, too often the pupil passes through the various departments of the school with only a fragmentary or confused conception of its content and meaning. It is obvious that the boys and girls of the teen age cannot possess a very keen understanding of what it means to grow in Christian faith unless they are familiar with the New Testament.

With this serving as an introduction, the writer wishes to submit an account of a unique experiment being conducted in the Church of the Saviour under the direction of its pastor, Dr. Christopher Jeffares McCombe. Using as his motto "Search the Scriptures," Dr. McCombe announced the following series of fifteen sermon subjects:

1. "The Background of the New Testament"
2. "Why Was the New Testament Written?"
3. "What the New Testament Teaches"
4. Mark—"The Jesus of Power"
5. Matthew—"Jesus the Messiah"
6. Luke—"The Doctor's Estimate of Jesus"
7. John—"The Son and the Father"
8. Acts—"Founding the Church"
9. Romans—"The Gospel of Faith"
10. Corinthians—"The Religion of Experience"
11. Galatians—"The Essence of Religion"
12. Ephesians—"The Unity of Believers"
13. Hebrews—"Victorious Christianity"
14. Colossians—"The Finality of Christ"
15. Revelation—"The Ultimate Triumph"

The officers of the church school decided that this series would be of such value to their pupils that they proposed that these sermons be used as a basis for classroom instruction and discussion in the senior, junior, and intermediate departments on the following Sabbath. This suggestion was received with enthusiasm by the teachers. The interest which the plan has created among both pupils and teachers is unprecedented. Before the church school adjourns, each teacher, and the pupils in the senior department, are provided with outlines of the sermon which is to be preached in the sanctuary. This outline makes it easy for the teachers and pupils to take notes and retain the salient points of the sermon.

The adaptation of this material to meet the specific needs of the pupils at the various age levels is the task of the teaching staff. The fact that many pupils have heard the sermon makes the problem of the teacher easier rather than more difficult. It stimulates interest and meditation. The teacher is challenged to devote more time to study and to the adaptation of her material to the needs of her pupils. One of the most gratifying results observed after the presentation of the second sermon of this series was a decided increase in attendance of children and young people at the church service.

This experiment is being undergirded and supported by two other activities which will undoubtedly play a vital part in determining the degree of its success.

1. The Wednesday evening sanctuary service provides a rich, refreshing, intimate communion which prepares the way and lends its unseen influence to the pew and pulpit on the following Sunday.

2. The second project seeks to make religion—more specifically, the sermon and the classroom lesson—the topic of conversation at the Sunday dinner table. Many comments have been made concerning the merit and value of this activity by those who have adopted it.

One might say that the Church of the Saviour is carrying on an experiment in religious education which begins with the adults and permeates the life of the church all the way down to the primary department of the church school. Imagine the potentialities of a church membership unified by the acceptance of a common purpose, and the participation of young and old in a project to learn more about the word of God as given in the New Testament.

Many critics have pointed out the weaknesses of the church school as it functions in the typical Protestant church. They deplore its shortcomings, and some even advocate that it be abolished.

In contrast, we can visualize a church wherein the minister, by virtue of his position as an ambassador of God, the influence of his personality, and the inspiration of his preaching, releases some of the great truths of the Christian faith. The teacher approaches her task equipped with the thoughts suggested by the sermon and a determination to teach the word of God more effectively. The pupils who are present are better prepared to understand and grasp the subject being discussed in the church school and in the home.

This experiment is still in its early stage, but it suggests tremendous possibilities. The leaders of the Church of the Saviour believe that it will be the means of drawing the members and every department of a great institution into a deeper and closer fellowship with Christ.

*Cleveland Heights, Ohio.

What Are the Facts?

About the National Student Strike

CHURCH school leaders who keep abreast of tendencies and movements in modern life that affect youth, feel that the National Student Strike of April 12, 1935, was an event of great significance. It is considered by many to be worthy of a special place in discussion programs. If the "strike" is to be studied, or to be the occasion for consideration of the problem of opposing war, or creating sentiment in favor of peace, the greatest of care must be taken in laying plans. The leader of the discussion may be or must become well informed. He must read widely in the field—it is not sufficient that he familiarize himself only with the facts about the strike. He should ask a few others to do some work on special phases of the problem and to be prepared to present facts. Reference materials are suggested at the end of this presentation.

What Happened

On April 12, 1935, at eleven o'clock, 175,000 students in colleges large and small from Maine to Southern California went on a "strike" to express their opposition to war. For one hour they left their classes and ceased activities in a social order that is seemingly preparing for war, to listen to addresses, to parade for peace, and, when personally ready, to take this pledge: "Under no circumstances will we support the Government in time of war." The strike was genuinely national in scope, with Philadelphia, Boston, Chicago, Washington, D.C., and Los Angeles, each contributing more than 10,000 participants. In New York City, some 30,000 went on strike. Little colleges in small towns played their part, as did Negro schools, high schools, and professional schools. It was an orderly, serious, and intelligent demonstration. A few cases of rowdyism were reported, but these, it is said, were inspired by reactionary groups or irresponsible students.

Why Call the Protest a Strike

Many who are strong advocates of peace and also friends of youth inquire, Why call the student protest against war, a "strike"? The persons ask, Why strike against things to which the students do not object: namely, the regular class schedule? Such are some considerations urged against the plan itself. The reasons for the plan are given in "The Campus Strikes Against War" by Joseph P. Lash;

Why did the national organizations who were sponsors of the strike call it that rather than a one-hour holiday or demonstration? In the first place, everyone recognizes a strike as the most intensive form of protest and it gets that much more attention. On Armistice Days we have held assemblies, demonstrations and anti-war conferences all over the nation, yet few of them received adequate notice in the newspapers or came to the attention of many students. On the other hand, our student strike in 1934 made page 1, column 1, of the *New York Times*, started discussion on hundreds of campuses and threw consternation into the ranks of the R.O.T.C. which immediately called an emergency conference in Washington. Just because the word strike is provocative it helped in the newspaper build-up for the strike and started hundreds of discussions among undergraduates. It was not seeking publicity for its own self that animated the Strike Committee, but a realization that student and public opinion could be reached and influenced only through wide publicity.

Any group could well dismiss these two viewpoints.

Historical Background

At the time of the World War the anti-war movement among students was not significant enough to offer much resistance to the furor that began to rage after the mad dogs of war were unleashed and pulpit and press began to inflame everyone with the idea that the only way to be patriotic was to help win the war. There was no well-organized or widely influential group to create sentiment against the insidious propaganda everywhere.

In the colleges such influences against militarism as there were, centered in the Intercollegiate Socialist Society, a group that in time has become absorbed in the present Student League for Industrial Democracy. In 1916, as a result of an act of Congress, military training in colleges and universities began to loom larger. The matter was beginning to receive attention within the ranks of the Society, but there was division of opinion and no definite decisions had been reached by 1917.

The Intercollegiate Socialist Society supported the stand against war that was taken by the Socialist Party. Many members resigned, feeling the possibility of "justification" for "*this* war of defense." Many chapters were closed, and those that survived were severely limited in their activities. Mobs raided meetings and the work was labeled pro-German. The intensity of feeling in 1917-18 made it impossible for most people to perceive the real causes of that war, or in fact, the causes of all wars, and cases of refusal to engage in war were rare. An outstanding example is that of Dr. Carl Haessler who was court-martialed and sent to Leavenworth for refusing military service. As an indication of the increase in anti-war sentiment among student groups in the last twenty-five years, it has been estimated that whereas one college man in ten was definite against war then, it is now a case of four or five to one. This attitude on the part of the present members of student groups would mean that organizations which supported the war machine in 1917 would unite in opposition to war if the bugle should blow again.

Students and others everywhere now know that, in the opinion of many competent and impartial persons, the war to end war and make the world safe for democracy was in reality just to make the world safe for business interests and to institute significant profits for certain groups. As General Smedley D. Butler says tersely, "Business men make wars, soldiers fight them." This general feeling that the World War was a "Great Betrayal" has led many to feel that war must never be again.

Furthermore, students and others have been observing the work of the League of Nations, and the World Court, and other peace institutions. Pacts and treaties have been found impotent in the face of defiance by a great power—Japan seizing Manchukuo, war going on unchecked in the Gran Chaco, Hitler's defiance of the Versailles Treaty—all these show that peace organizations will never be able to end the basic cause of war—the drive for profits.

Space forbids even a brief consideration of the munitions industry, revealed in all its monstrosity in *Merchants of Death* by Englebrecht and Hanighen; of Fascism with its

intense regimentation of all men, women, and children in all ranks of life; of the millions of dollars appropriated for the war machine; of the question, Must We Fight in Asia?; of the R.O.T.C. and its propaganda for militarism. However, the references at the end of this article will give valuable data for further study of the conditions prevailing, and the knowledge of the real facts about war must govern thinking that opinion may be crystallized before the furor of war breaks out and makes clear thinking impossible.

From the High School Angle

The National Student Strike Committee has this year, for the first time, attempted to interest high school students against war, asking them primarily to study and think through the manifold problems of war and peace. Intimidation on the part of high school principals and superintendents everywhere has been intense, and across the country there is a long honor roll of high school students suspended and expelled because of their sincere devotion to peace. The high schools present a very serious problem to the student anti-war movement and it is imperative that high school students be led to think seriously on this matter, and act according to their thinking, not just as the excitement of the movement may suggest.

Increased Unity Among Student Groups

Whereas only 25,000 particpated in the 1934 strike, there were 175,000 students and teachers this year. This tremendous increase is due largely to a spirit of unity that is being developed. "The step that was largely responsible for the increase in the number of striking students as compared with 1934 was unquestionably the adhesion on an invitation from the Student L.I.D. of the National Council of Methodist Youth representing a million and a half Methodist young people to the movement. The National Student Strike Committee which was sponsor of the 1935 strike was composed of one representative of: Student League for Industrial Democracy, National Council of Methodist Youth, Youth Section of the American League Against War and Fascism, Interseminary Movement (Middle Atlantic Division), American Youth Congress and the National Student League. In addition, unofficial representatives of the Student Christian Movement and the National Student Federation of America sat in at meetings of the Strike Committee and cooperated throughout. The committee functioned efficiently and harmoniously throughout, and the success of the strike on April 12th showed the necessity and value of joint action among student organizations."

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Pamphlets

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Hutchinson, Paul, "The Arms Inquiry." *The Christian Century.* 10 cents.
Lash, Joseph P., *The Campus Strikes Against War.* The Student League for Industrial Democracy. 10 cents.
This Munitions "Business"—excerpts from the Senate Munitions Investigation. National Council for Prevention of War. 10 cents, $1.00 a dozen.

For further information write to the Committee on Militarism in Education, 2929 Broadway, New York City.

The Workers' Conference

ALTHOUGH many churches will not be holding summer meetings of teachers and officers, others will continue throughout the summer. Why not make the July or August meeting a gala occasion of social fellowship as well as a time for considering problems and plans related to church school work. Long summer evenings provide splendid opportunities for outdoor meetings. Perhaps some member of the church would be glad to plan a garden party for the group, or someone might make this an outstanding event by inviting the group to a summer cottage for a beach party or steak fry. Canvass the possibilities in your community for a unique setting for at least one summer meeting of your teachers and officers.

The program, also, should be different. Possibly a visiting minister could bring new ideas and inspiration by telling of the religious educational enterprises in his church. If the meeting is held out of doors, a portion of the time should be given to appreciation of nature—members of the group could give short inspirational talks on experiences in the out of doors, or everyone would be glad to contribute a favorite nature poem, and there are always the great evening hymns which take on new meaning and significance when sung out of doors. Other special features will, no doubt, come to mind.

The following articles in this issue of the *Journal* will be found particularly appropriate for consideration, as leaders are looking forward to new fall enterprises:

Elliott, "Developing a Life-Centered Curriculum"
"Learning for Life"
Acheson, "Children and Economic Problems"
Baird, "Adventuring with Adults"
Burch, "An Adventure in Understanding"
Davis, "An Experiment in a Teaching Ministry"
Vieth, "Movies and Slides as Teaching Aids"

Children and Economic Problems

(Continued from page 11)

she had her house painted, getting that done, too, at bargain rates. What a course that Christian needed, in values involved in spending money, if brotherhood to man were to be anything other than a sickly sentiment.

When can economic problems be introduced to our children? If one seeks the cooperation of the home so that the parents themselves will direct their own money expenditures in line with the deepest implications of the Christian philosophy, the children will be ready to consider difficult situations. If the church will establish small fellowship groups where one's obligation in regard to one's own income is considered and consistent, worth-while sacrificial giving worked out, the most intimate and loving part of a child's life will be surrounded by a wise concern about economic problems and it will be as natural for him to think about them as about his food. If the teacher will study each child as work progresses to be sure that the growth is steady and that any over-concern about economic distress does not become the symbol for some maladjustment in family relationship, no harm will come to the child.

Children can share with sincere adults all the efforts to reshape our tottering world into a Kingdom of Love, and in the clear light of children's ethical discrimination adults will be driven into action of permanent value. There is rich promise in a fellowship of men and women and boys and girls who are honestly seeking to live as sons and daughters of God.

Suggestions for Building Worship Programs

SEPTEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME FOR THE MONTH: *Being a Good Builder*

To the Leader

The theme for this past church school year has been "Building the Kingdom." Since this is the last month on this theme, an opportunity should be given the children to re-experience some of the important discoveries made on building the kingdom or, to speak in more childlike terms, on living as God's children. Repetition is an important factor in learning. Children welcome familiar songs, stories, Scripture, et cetera, as they welcome old friends.

For the first Sunday of the month you will, more or less arbitrarily, have to choose a theme and plan a service of worship. The themes for the following Sundays should grow out of the conversation that you have with your children on the first Sunday. The ones given in this article are meant only to be suggestive. Should they fit in with the thoughts of your children, feel free to use them. The order given here need not be maintained.

Your boys and girls may have a voice not only in the choice of themes, but in the actual planning of the services of worship. When boys and girls choose to have a service of worship about "Living as God's Children by Being Kind" and then select the songs, stories, Scripture, poems, et cetera, to carry out this thought, something happens in their thinking that does not take place when the service is planned for them. If your department is divided into three grades, each grade may be made responsible for one Sunday. The leader of each group will have to have clearly in mind, if not actually listed, the songs, Scripture, stories, poems, pictures, et cetera, which have been used sometime during the year and which may contribute to the development of her theme. She will also need a blackboard in order that the children may see their program grow. Even first-grade children are able to read printing. It is difficult for them to suggest what should come next unless they actually see what has gone before. If each grade is divided into small classes, and if none of the teachers feels capable of guiding the children of an entire grade in the development of a service of worship, you may have to assume that responsibility, following the service of worship on the first, second, and third Sundays. The last Sunday, which is usually Promotion Day, will be your special responsibility.

September 1

THEME: *Living as God's Children by Seeking the Beautiful in His World*

HAVE ON HAND: Several large pictures telling of God's beautiful out-of-doors: such as, "The Heavens Declare the Glory of God" by Taylor. Garden flowers which are plentiful at this time of year. A canary, if that is at all possible. A blackboard on which you have printed:

1. Find a beautiful picture of God's out-of-doors to make the place where we worship beautiful. Stand it on the table or hang it where all can see it.
2. Put the flowers in water. Use them to help make our place of worship beautiful.
3. Have someone help you find Psalm 19, verse 1, in the Bible. Read it through. Lay the Bible open on the table.
4. Have someone help you find Ecclesiastes 3, verse 11, in the Bible. Read it through. Lay the Bible open on the table.

A large sheet of tagboard or heavy paper on the top of which is printed: "Jesus wanted people to live as God's children. What must we do to live as God's children?"

Books for the browsing table that tell of beautiful flowers, birds, animals, and people. Many suitable ones can be secured at the ten-cent store.

AS THE CHILDREN ARRIVE: They may help set up the worship center, browse among the books, think about the question on the new chart, and finish any incomplete tasks.

DEPARTMENT ASSEMBLY: Last month your boys and girls developed a bit of ritual which they used throughout the month. If that proved an aid to worship, they may again select a chant and prayer response for the coming month. For suggestions, see the source materials given in the August suggestions. An additional chant of value is "God is a spirit and they that worship him must worship him in spirit."

The question on the chart should lead to conversation. "All year we have been thinking and talking about what we must do to live as God's children. What must we do?" You may print on the chart, or have someone else print as you guide the discussion, the responses of the children. Point out how the worship of each one of the Sundays of the month might tell about one of these ways of living as God's children. This is the time for choices to be made or assignments to be given.

It is quite possible that no one mentioned the need of seeking the beautiful in God's world. Contribute this as your thought and add it to the chart. "Where can we find this beauty?" Help them to discover that it is to be found in music, growing things, pictures, people, et cetera. "Let us listen to some music that seems to speak to us of God's beautiful world."

Worship

MUSIC: "Day Is Dying in the West"[1]

CHANT: The one selected by the children.

LEADER:

The child who seeks and finds beauty in the world,
Comes to know something of God,
The Maker of all that is good and beautiful,
And that child, in turn, becomes more beautiful.

SONG: "This Is My Father's World"[2]

SCRIPTURE: (Refer to the picture which the children chose for their worship center.) The child who found Psalm 19:1 may read it.

(Refer to the flowers. Let them tell what is beautiful about each season of the year.) The child who found Ecclesiastes 3:11 may read it.

SONG: "Day Is Dying in the West" (refrain only) or a song which thanks God for his beautiful outdoors. See "Source Materials."

LEADER: We find beauty not only in the out-of-doors, but also in people. Long, long ago a man was looking at a beautiful night-time sky. What do you think he saw? The more he looked at the hundreds of stars and the moon way, way out in space, the smaller people seemed to grow. He wondered why God paid any attention to them. Then he made a discovery. See if you can find out what it was. It is found in the Bible.

SCRIPTURE: Psalm 8:3-5

(Give some time for the responses of the children.)

LEADER: Jesus always found the good and beautiful in people even when others could not find it. Think of some beautiful, Godlike people whom you know. What makes them beautiful?

LITURGICAL PRAYER:

Leader: For people who are kind and loving,
Response chosen by children.
Leader: For people who are unselfish and thoughtful of others,
Response of children.
Leader: For people who are willing to forgive,
Response of children.
Leader: For people who are brave enough to do the right,
Response of children.
Leader: Father, help us to live as thy children by seeking and finding thy beauty everywhere. Amen.

LEADER: We want our church to be a beautiful place in which to worship, and we want people everywhere to learn about God, the Giver of all that is good and beautiful, and so we bring our offering.

RECOGNITION OF OFFERING: A familiar offering song may be used.

September 8

THEME: *Living as God's Children by Being Helpful*

AS THE CHILDREN ARRIVE: They may help set up the worship center using pictures of children helping, flowers to make a beautiful background, and a Bible open to John 15:12. They may browse among the books telling of Jesus, the Helper, or draw pictures of ways in which they can help at home, at school, at play.

ASSEMBLY: Let there be conversation and reports on the above activities. If a group in the department helped to plan the service of worship for this Sunday, the leader who guided them should be responsible for leading today's worship.

Worship

MUSIC: "Something Happy"[3]

SONG: "Something Happy"

CHANT: The one selected by the children.

SONG: "Rejoice, Ye Pure in Heart"[4] (refrain only)

CONVERSATION: About things they can do to help at home.

SONG: "Home and School and Play"[5] (stanza 1)

POEM: "A Good Way," found in the *International Journal* for September, 1934, page 27.

CONVERSATION: About ways of helping at school.

SONG: "Home and School and Play" (stanza 2)

CONVERSATION: About being helpful and happy at play.

SONG: "Home and School and Play" (stanzas 3 and 4)

SCRIPTURE: "Jesus has given us a special commandment to help us." John 15:12. "Let us ask God to help us to do this."

SONG: "Father, We Thank Thee for the Night"[6] (stanza 2)

CONVERSATION: "Jesus said, 'Thou shalt love thy neighbor as thyself.' Who are our neighbors? How can we help them?"

POEM: The one on keeping Christmas through the year, found in the *International Journal* for November, 1934, page 25.

RECOGNITION OF OFFERING: *Song*—"How Strong and Sweet My Father's Care," (new stanza), found in the *International Journal* for October, 1934, page 27.

*St. Louis, Missouri.

September 15

THEME: *Living as God's Children by Doing to Others as You Would That They Should Do to You*

As on other Sundays, the worship center may be set up, Scripture prepared for reading by individual children, songs reviewed, books read, et cetera.

Worship

MUSIC: Refrain of "Day Is Dying in the West"
SONG: The refrain just played.
CHANT: The one selected by the children.
CONVERSATION: About things they like for others to do to them.
SCRIPTURE *(read by a child):* Matthew 7:12.
SONG: "One Lovely Rule"[7]
POEM: See *International Journal* for March, 1935, page 25.
SONG: "Be Ye Kind"[8]
CONVERSATION: About why we cannot do just as we please. This should lead directly to the Scripture.
SCRIPTURE: Romans 17:7a
PRAYER: Your prayer may be somewhat as follows. The response of the children will be that which they chose at the beginning of the month.

1. For people who speak kindly to us,
2. For people who unselfishly share with us,
3. For boys and girls who play with us in a friendly way,
4. Our Father, help us to do to others as we would that they should do to us. Amen.

September 22

THEME: *Living as God's Children by Living as Jesus Did*

For this worship experience you will want pictures of Jesus teaching, praying, helping those in need, welcoming little children, being friends to those who were without friends, et cetera. Songs about Jesus that the children know and love, Acts 10:38, and stories about Jesus told by the children themselves will form a part of this service of worship. If a group in the department is planning this service, they may write their own prayer and choose one person to do the reading. The response of the department will be that selected for the month. The following is only suggestive of the kind of a prayer that may be developed:

1. For Jesus who loved God and talked to him in prayer, *Response*
2. For Jesus who helped people to know God,
3. For Jesus who loved people and tried always to help them,
4. For Jesus who was never too busy to talk to children,
5. For Jesus who was a friend to the friendless,
6. Our Father, help us to live as Jesus lived.

September 29

THEME: *Growing as Jesus Grew*

In most church schools this is promotion Sunday. It is a good time for measuring growth. Questions printed on the blackboard will help to make the boys and girls ready in thought for this worship experience on growing. You may print there: How do boys and girls grow? How have you grown this year?

Luke 2:52 should be used to show how Jesus grew. Your worship may be developed around these four ways of growing.

1. *Growth in body:* Conversation about the things that make their bodies strong may lead to a song of thanks for God's good gifts.

2. *Growth in mind:* Conversation about where they learn to know more and do more may lead to the prayer stanza (No. 4) of "Home and School and Play."[5]

3. *Growth in understanding of God:* Pictures of Jesus in prayer will help your children to know that he came to understand God through living in close fellowship with him. This in turn may lead to a prayer experience in which they express a desire to know God better.

4. *Growth in ability to get along with people:* Here there will be conversation and pictures about children living kindly, helpfully, peacefully, forgivingly, et cetera. The song, "Father, We Thank Thee for the Night,"[6] stanza 2, would be a fitting climax to the discoveries made here.

In conclusion you may repeat once more Luke 2:52 and express the hope that the boys and girls who are being promoted may continue to grow as Jesus grew.

Source Materials

SONG OF THANKS FOR GOD'S BEAUTIFUL WORLD:
"Can a Little Child Like Me" (refrain)[9]
"Thank You, Father"[10]
"For the Beauty of the Earth"[11]
"The Prayer of the Children"[12]
"God of Love, and God of Light"[13]

1, 2, 5, 6, 8, 9, 10, 11 Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.
1, 2, 3, 6, 9, 11, 12, 13 *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.
1, 3, 4, 6, 9, 11 Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Co., 1931.
3, 7, 8 Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press, 1925.
6, 9 Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press.
5 *International Journal,* September, 1934.
7, 8 *International Journal,* March, 1935.

SEPTEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME FOR THE MONTH: *Building the Kingdom Every Day*

September 1

THEME: *Being a Good Builder in Our Play*
CALL TO WORSHIP:

O Lord of heaven, and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?
—CHRISTOPHER WORDSWORTH

SONG: "Friends of Jesus Must be Kind"
CONVERSATION: The leader may guide the children in telling of times when they have known boys and girls to show themselves to be kingdom builders at play. They may be led to see that such things as taking defeat in fine spirit, being courteous and thoughtful of those who are strange or timid, and sharing good times, does much to make the world a happier place. In this way they may be helped to see that a follower of Jesus makes the finest kind of playground companion.
LEADER: I wish to read a poem that tells us what one writer thinks about the way the boy Jesus must have helped in building the kingdom.
POEM: "Like Other Boys"[1]

He was a boy like other boys,
And played and sported with the rest;
He had his troubles and his joys,
And strove for mastery with the best.

He was a very boy, and had
His little faults—like other boys;
But he was always gay and glad,
And eager in his small employs.

With all the rest he went to school,
But gave his lessons more concern,
And school to him was never dull,
He had so keen a wish to learn.

He loved all birds and beasts and flowers,
And in the hills spent happy days
Lying unseen in cunning bowers
Where he could watch their curious ways.

He was great-hearted, tender, true,
And brave as any boy could be,
And very gentle, for he knew
That Love is God's own Chivalry.

He was a boy—like you—and you,
As full of jokes, as full of fun,
But always he was bravely true,
And did no wrong to anyone.

And one thing I am sure about—
He never tumbled into sin,
But kept himself, within, without,
As God had made him, sweet and clean.

DISCUSSION: What does this poem tell about the boy Jesus that you like? What ways of building the kingdom of God does it suggest?
LEADER: I know a story about a boy in Africa who was a kingdom builder in his play.
STORY: "Jack and the Jungle Boy," by Edith Kent Battle.[2]

Jack's father was an Englishman who had come out in India to find out about some very important scientific discoveries. I can't tell you what they were because I don't know; but anyway they are not half so interesting to us as the Jungle Boy.

Jack and his mother were used to traveling, for his father, Dr. Hall, was always deciding suddenly that he must find out something or talk with somebody in another place than where they were. Jack and his mother always insisted on going too, for they liked traveling in queer places. Jack's mother was his teacher, so school did not interfere. They did not always go all the way, if it were too rough and a wild place. This time Dr. Hall decided to go to the jungle, so Jack's mother stayed comfortably in the city and let Jack go with the expedition to the edge of the jungle. It was great fun, for there were tents and many conveniences, with a number of native servants to do the camp work.

This was the first time Jack had ever been out of Europe, or among people with dark skins, and they seemed very strange indeed to him. He could not help feeling that the white men must be better than the men with dark brown faces. But on this trip he found out that he was wrong. The men who had charge of the camp, the tents, the food, the animals, knew so much that he didn't, and could do so many clever things, that Jack began to think them quite wonderful and to make friends with them.

His father made trips every day into the jungle—that thick growth of trees and vines and tall grass where monkeys and birds and snakes and strange beasts were to be found. But of course Jack stayed at camp. To tell the truth, he was afraid of the jungle. It looked mysterious; and at night strange sounds were heard from the wild creatures that played and haunted there—howls and roars that made Jack feel creepy.

One day the Jungle Boy came. Jack called him that because he could not remember his queer name—though Jack's name was as queer to the Jungle Boy. He was the camp cook's nephew, about Jack's age, but brown as a roasted coffee berry, with bare feet, few clothes, and bright black eyes.

One day they went to explore a ruined old temple to the monkey god—one of the thousands of gods worshiped in India. It was a fine place to play. The Jungle Boy shouted at the curious monkeys who came to watch them, and imitated the calls of birds until they answered from the jungle. Then they began to cut vines and branches, with a small ax which they had brought, to make a little hut.

Jack was trying to fasten the branches together while the Jungle Boy chopped, when suddenly the ax came whirling past his foot and buried itself in the earth behind him! He jumped and yelled and then looked where the Jungle Boy's brown finger pointed. There was a small snake almost the color of dust, cut clean in two by the ax.

"Very bad snake," said the Jungle Boy. "Kill boy quick. I kill snake quicker."

"You threw that ax and hit him! Father told me about that snake, Jungle Boy!" cried Jack. "I'd have been dead! You are quicker and smarter than anybody I ever knew."

*Little Rock, Arkansas.
[1]John Oxenham, *Gentleman—The King!* p. 12. Used by permission of Paul R. Reynolds & Son.
[2]From *The Elementary Teacher.* Used by permission of Whitmore and Smith.

The Jungle Boy drew himself up as tall as he could. "Not smarter," he said. "Your people know some things, my people know other things. All are good. Come let us build our hut.

DISCUSSION: In what ways did these boys show themselves to be good builders? Did you ever know an American boy or girl who failed to see, as did the Jungle Boy, that the fact that he or she knew some things another did not know, did not point to superior ability? What opportunities do boys and girls have to show appreciation for those who can do things well? What chances do they have to protect friends from danger? (Perhaps the children will think of warning little children about crossing the streets carefully, or of going across a crowded street with a small child. They may also mention ways of avoiding fire. This may be a good time to discuss the danger of fireworks and guns.)

BIBLE READING:

Let the lives you live be worthy of the gospel of Christ.—Philippians 1:27a

As we have opportunity, let us work that which is good toward all men. Galatians 6:10a.

Let no man seek his own, but each his neighbor's good.—1 Corinthians 10:24

PRAYER:

Our Father, we want to help in building thy kingdom. Help us as we play together to remember that each act of helpfulness or kindness helps to make thy kingdom grow. May we be quick to discover opportunities to be helpful and may we use our minds in thinking out the best way to treat our companions. In this and in other ways may we show ourselves to be thy children. Amen.

SONG: "Dare to Be Brave" or "Marching with the Heroes."

September 8

THEME: *Being a Good Builder at Home*

CALL TO WORSHIP *(sung by all):*

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise.
—FOLLIOTT S. PIERPOINT

CONVERSATION: How may we show appreciation for the love and care we have at home? What are some things you may do to help your mother or your father? Are there other people in your home? In what way may you add to their pleasure or comfort? (Guide the children to include the servants in their plans and lead them to think of practical ways of sharing in the work of the home. For example, they may plan to keep their toys and books put away, decide to come quickly when called, to try to think ahead of duties they should carry out and do them without being asked.)

SONG: "Dare to Be Brave" or "Not for Ease My Prayer Shall Be"

BIBLE READINGS:

Now we that are strong ought to help the weak. Romans 15:1

Serve one another. Galatians 5:13

Honor thy father and thy mother. Exodus 20:12

Be ye kind one to another, tenderhearted, forgiving each other. Ephesians 4:32

PRAYER:

Dear Father, each day brings us opportunities to make our home a happier place. We ask thy help that we may be courteous, thoughtful, and helpful in our home. May we grow each day, as did Jesus, "in wisdom, in stature, and in favor with God and man." Amen.

SONG: "Father, Lead Me Day by Day" or "I Would Be True"

September 15

THEME: *Being a Good Builder in School*

SONG: "This Is My Father's World"

CONVERSATION: The leader may guide the children in recalling incidents that make them think they are living in God's world. They may mention the beauties of the out-of-doors and tell of deeds of kindness they have noticed or of which they have read recently. The boys and girls may then be asked to think of opportunities they have to share in building the kingdom—of helping to have God's laws of kindness and consideration for others followed. As the children think of opportunities to be thoughtful of strangers in their public school, the leader may help them to recall plans made last month for being courteous to new pupils in school. If any of the plans made have been put into practice, the children may tell about how they were carried out. Then they may be guided to think of other opportunities to be helpful in school. In this connection, the boys and girls should be led to think of ways in which they may be courteous and considerate to their teachers.

BIBLE READING:

Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself.
—Matthew 22:37-39

DISCUSSION: What does it mean "to love the Lord with all thy mind?"

(Lead the children to see that this means that kingdom builders should be intelligent Christians. Guide them in mentioning times when cruel remarks may be made simply because a boy or girl has not taken time to think. For example, in one school, the children of a bank official were made to suffer keenly by remarks made to them at the time of the failure of the bank. The children, of course, were not responsible for what their father did. Sometimes unthinking remarks about another race or country, or some occupation, may cause pain. The boys and girls may be encouraged to think of things which they learn in school which help them to do the right. For example, what are they learning about keeping traffic rules, about being good citizens?)

LEADER: When we say, "Thy will be done on earth, as it is in heaven," I think it means that we want God to help us as we try to help to answer our own prayer by doing God's will wherever we are. In this way, boys and girls and heroes may work together to build God's kingdom.

SONG: "Marching with the Heroes"

PRAYER:

God, our Father, we are glad that there are so many ways of helping in thy work every day. We want to do our part. Today we are thinking especially of ways by which we may help in building thy kingdom at school. May we use our minds to see opportunities to be friendly and helpful. Be with us each day and help us to know and do the right. Amen.

SONG: "Hear Us, Our Father" or "I Would Be True"

September 22

THEME: *Being a Good Builder, Wherever You Are*

SONG: "Father, Lead Me Day by Day"

POEM:

Do all the good you can,
In all the ways you can,
To all the people you can,
As long as ever you can.
—JOHN WESLEY

CONVERSATION: What do you think of this rule for building the kingdom? Let us think back over our church school year and try to remember how we have tried to be kingdom builders. Which of these plans were best? Why do you think so? In what ways do you think we might have improved?

What opportunity for being thoughtful to others will we have during the next few Sundays? (Guide the children in recalling plans being made for being thoughtful to the new children that are soon to enter the junior department. Let all details of the first Sunday for the church school year be arranged. If the children have selected any special songs to be used, they may be practiced or the boys and girls may discuss the reasons for their selection. Care should be taken that each committee understands its duties. The children may discuss the best way for the reception committee to render their best service, deciding when they should arrive, where they should stand, what each is to say, and how they will guide the new children to their places. If there are special objects of interest in the room, different children may be assigned to show different things. The whole group may help them to decide what is to be said about the picture or exhibit or models or maps to be shown. It may be well to select one of the older pupils to say a few words of welcome at the department assembly. If so, this child may be helped to decide what he should say. Perhaps the boys and girls may select a favorite picture for the place of interest at the next worship service. If so, they may choose one of their number to tell their new friends about this picture and why it was selected for this day.)

LEADER: Let us read together a verse that will help as we try to make our new friends feel at home.

"And as ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

Another verse that I think will interest us today is: "And Jesus advanced in wisdom and stature, and in favor with God and man."—Luke 2:52.

DISCUSSION: How do you think we have grown during this past year? (Let the children mention any improvement made by the department, such as more reverent behavior, being on time, regular attendance, sharing in the work of the department.)

In what ways do you think we might improve during the coming year? (The children should be encouraged to make sincere suggestions, and these ways of improving the department should be carefully considered. In one department the children suggested learning some new songs. A committee of children was appointed to help the superintendent select a few songs which they might begin to learn right away. Another suggestion was that a more orderly plan be made for distributing the story papers. Several suggestions from the children led to a plan to be followed the next Sunday.)

PRAYER:

Dear God, we are glad that as we seek to share in building thy kingdom we may grow as Jesus grew. We know that we grow in thy favor as we grow in kindness and sympathy, and as we learn to forgive and to share our good times. We want to learn more each day about how we may work with thee. May we make our department a happy place that will remind our new pupils that thou art near and ready to help us. Amen.

SONG: "Hear Us, Our Father"

POEM: "You May Count That Day"

If you sit down at set of sun
And count the acts that you have done,
And counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.
—GEORGE ELIOT

SONG: "I Would Be True"

September 29

The last Sunday of September will be promotion day in the church school. If the whole school meets together for this occasion, the junior department may share with the other members of the school some story or song that has helped them as they

have tried to share in making the world a better and happier place.

However, in large church schools, promotion day is usually observed by departments. In these schools the worship service in the junior department will usually center about welcoming the new members and helping them to feel at home. Perhaps someone from the junior department will welcome the new members from the primary department. The superintendent may ask the new fourth grade to share some favorite song or story with the department. As has been suggested before, the juniors will have several plans for making their new friends feel at home.

The following suggests a way in which a worship service may be built around the promotion day experience in the junior department:

SUPERINTENDENT: One of our sixth grade boys is going to speak for the department and tell the new members from the primary department how glad we are to have them with us.

WELCOME TO FOURTH GRADE by Sixth Grade Pupil.

SUPERINTENDENT: These boys and girls have been studying about building the Kingdom of God, just as we have. They are going to sing us one of the songs they have been singing in the primary department which they think will suggest how they plan to help in the work of our department.

SONG *(by Fourth Grade):* "Friends"[3]

SUPERINTENDENT: I know these new members are looking forward to having an even greater opportunity for service since they have come to the junior department. One of our fifth grade pupils is going to tell our new members of some of the opportunities we have in the junior department to share in making the world a better and happier place.

TALK *(by Fifth Grade Pupil):* "Opportunities for Helpfulness that come to Juniors"

SONG: "Marching with the Heroes"

SUPERINTENDENT: All of us like to feel as we work together that God's care is 'round about us. Let us read a passage from the Bible that reminds us that God is near us and will give us strength to do the work that we are planning.

BIBLE READING: Psalm 23

SONG: "God Is Near"[3]

PRAYER:

God, our Father, we are glad that we are growing in ability to share in the work of making the world a better and happier place. Lead us to discover some ways of helping wherever we are. May we ever seek to please thee in thought, word, and deed. Amen.

SONG: "I Would Be True"

[3]From *Worship and Conduct Songs* by Shields.

SEPTEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR THE MONTH: *Being a Good Builder*

Inasmuch as this cycle of worship materials comes to a close this month, it is planned that they shall work toward a climax of resolution and purpose in the thinking of the boys and girls. The adult counselor should use every opportunity to revivify, through the recollection of the group, those worship experiences which have seemed most meaningful throughout the year. To help the boys and girls recall conclusions reached, ideas shared, purposes formed, emotions enjoyed will give continuing significance and guiding power to those experiences.

September 1

THEME: *A Builder Has His Blueprint*

AIM: To help the group recapture a sense of the whole task of building the kingdom of God (as it was contemplated at the beginning of the year) and to become aware of the high points of guidance which the life of Jesus offers to Kingdom builders.

HYMN: "When Morning Gilds the Skies"

LEADER: "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven." In these words Jesus taught his disciples to pray. As later disciples of Jesus, we have been praying this prayer also and trying during this year in our worship occasions to discover what it means in terms of our own lives for our heavenly Father's kingdom and his will to be done on earth.

RESPONSE IN UNISON *(may be sung to the tune,* "Southampton"):

Father in heaven, hallowed thy name be,
Hear us, we pray. O let thy kingdom come,
O let thy will be done, by all beneath the sun,
As in the skies. Amen

TALK: By a member of the department who will lift up some of the experiences of life which have been interpreted during the year in their relationship to building the kingdom of God. Such a talk will be essentially different in each local situation. In any case it should not be an exposition, but a brief statement which will encourage the recollections of the group. If any group is using these suggestions unrelated to those which have preceded, this feature will be out of place, but the remainder of the program will be appropriate.

LEADER: Through these periods of worship we have come to a better understanding of what it means to build the kingdom of God. We realize some of the specific jobs to be done—helping the peoples of the world to be friendly; obeying God's laws; working to see that *every* child of God shares nature's abundance; appreciating the beauty which men inspired of God have created—and this month we wish to know more fully how to work at these jobs: that is, what sort of person a real builder of the kingdom is. In the first place, every builder has a plan, sometimes called a blueprint, which he uses as a guide. For a builder of the kingdom, the life of Jesus is the design to be followed.

HYMN: "O Master Workman of the Race"

RESPONSIVE SERVICE:

Leader: Let us recall what Jesus said about the kingdom.
In Unison: Whereunto shall we liken the kingdom of heaven?
Leader: The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds, but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof.
In Unison: How does the kingdom grow?
Leader: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.
In Unison: Who shall enter into the kingdom of heaven?
Leader: Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
In Unison: What is the cost of entering the kingdom?
Leader: The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it.
In Unison: When cometh the kingdom of God?
Leader: The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo, there!
In Unison: For lo, the kingdom of God is within you.

LEADER: In pledging ourselves to work for God's will on earth, we know that we are part of something bigger and higher than our individual selves. As we work for the kingdom of God, we grow along with it. Each one of the jobs which we attempt is like a planted seed which will send down roots into the soil and branches into the air. All of God's forces for right and justice and love and goodness work with us. As we sing again the hymn we learned last Easter, may we think of ourselves as workers with God, a part of his beautiful and ordered and purposeful universe.

HYMN: "That Cause Can Neither Be Lost nor Stayed" (See program for April 21 in the March, 1935, *International Journal*, page 28)

September 8

THEME: *A Builder Has His Fellow Workers*

AIM: To quicken appreciation on the part of boys and girls for the achievements of other kingdom builders.

This program offers an opportunity for worshiping through drama. A group of people or an individual who has made a significant contribution to the kingdom of God may be used as the basis on which to build the service. Short, usable dramatizations of this sort are:

"Monica" by Glover. Four men, five women, five little girls. The influence of the Protestant Church upon a Mexican girl. (Abingdon Press. 15 cents.)

"Where the Trails Cross" by Darlington. Two men, three women, one boy. The influence of a mission school on Navajo life. (Missionary Education Movement. 15 cents.)

"Four Peace Plays" by Deseo. (Abingdon Press. 35 cents.)

"Friends of Jesus" by Glover. A collection of six New Testament plays. (Abingdon Press. 35 cents.)

"Plum Blossoms and Other Plays" by Edland. (Abingdon Press. 35 cents.)

If the intermediate group seems too immature for the actual playing, the young people's department might be asked to carry forward the dramatization while the intermediates plan and participate in the other features of the occasion. Sometimes a play is effective even when read, the parts being taken by different people. Also a story might be used instead of a play. Two collections of biographical stories are "*Heroes of Peace*" and "*Hands across the World*" by Wallace. (Harper's. $1.00 each.)

There should be other program features determined by the theme of the play or story which help to sustain mood, unify emotions, express convictions. Care should be taken that the group understands that such a use of drama is in no sense an entertainment, but is an act of worship. A worshipful atmosphere should prevail throughout, everything else—the mechanics, the personalities of the actors—being subordinated.

The use of a choir or group singing is frequently effective. Hymns which might prove suggestive are: "Far Round the World," "Hail the Hero Workers" (words make an excellent reading), "My Master Was a Worker," "O Master Workman of the Race," "In Christ There Is No East or West."

The program should close on a high note, perhaps with some such prayer as the following:

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

Our Father-God, today we honor our fellow workmen for the kingdom. We take the torch from those who have led the way, knowing that we have come this far by their achievements in the past. The thought of their labors sustains us in our own. We are conscious of all thy children who are builders for thee the world over and are proud to be part of such high company. Be thou our guide and together we will perform thy will. Amen.

September 15

THEME: *A Builder Is a Good Craftsman*

AIM: To help the group to understand that a builder of the kingdom knows his job and does it well.

This program should guide the thinking of the boys and girls along the following ideas:

A good craftsman puts his dreams into his work and allows the full force of his enthusiasm to direct it; so does he rejoice in the actual labor of a job.

THE MECHANIC

Builder am I of miraculous cities,
Beautiful, tall, and strong,
All fashioned and finished with cunning art
To last through the ages long.

Neither a dreamer nor architect,
I am Labor by rule and line,
And others have planned, but I have worked,
And the *feel* of the work is mine.

Ho! for the thrill in the tips of my fingers,
Sensitive, swift, and true,
That handle the riches of all a world
Brought up to a task to do.

Steel from the innermost depths of earth,
And the flux in the fire of art.
Stone from the mountains that knew time's dawn,
And wood from the tree's great heart.

Shaping them each to the part to fill
Till the full poem mounts on high
In the music of wood and stone and steel
For men to occupy.

Then ho! for the thrill in my finger tips,
And the magic of rule and line,
For others have dreamed, but I have *done*,
And the feel of the work is mine.
—CHARLES G. JONES, in *The Labor Clarion*

A good craftsman enjoys his job as something purposeful and thrilling, not something arduous and duty-ridden.

HYMNS: "Be Strong, We Are Not Here to Play," "O Son of Man, Thou Madest Known," "O Master, Let Me Walk with Thee," "Dear Lord and Father of Mankind," "Lead On, O King Eternal," "In Life's Earnest Morning."

September 22

THEME: *A Builder Is an Honor to His Calling*

AIM: To help the group to understand that the ability and willingness to learn is a quality of a builder of the kingdom of God.

HYMNS: "O Lord, Thy Benediction Give," "Once to Every Man and Nation" (appropriate also as a reading), "In Life's Earnest Morning," "Pass on the Torch"

UNISON PRAYER:

O Christ the way, the truth, the life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

Teach me thy truth, O Christ, my light,
The truth that makes men free,
That in the darkness and the night,
My trust shall be in thee.

The life that thou alone cans't give,
Impart in love to me,
That I may in thy presence live,
And ever be like thee.

TWO TALKS: Both talks should be by adults, the first using as a basis Luke 5:36-39. It should be not merely an exposition of the Scripture, but a picture of the situation of Jesus who was teaching new ideas which could not conform to the traditional set-ups of his time. He was calling on people to learn new ways—to grow in their religious thinking. He wanted them to prepare for change, to move fearlessly forward into a new day.

The second talk should call attention to some general changes which will come about in our day as God's purposes become more effective in our world. The talk should not seek to present some far-off and pleasurable Utopia, but, by illustration, should demonstrate that Christian people must learn some new ideas before God's will may be done. For instance, nations, and of course the people who comprise them, must learn new ways of diplomacy. The idea now is for each nation to get and keep as much of natural resources, military power, prestige, or territory as it can, regardless of other nations. But if we work for God's ideal of peace, it will be necessary for men and nations to give rather than get, and to consider first the needs of a people rather than property rights. If the nations had considered and arranged for Japan's need of more territory for an expanding population, she would not have felt it necessary to take possession of it by warfare and invasion. When the ideals of the kingdom of God demand it, a builder must be willing to grow, to change things, to learn new ways of life even if it means discomfort and suffering for himself.

September 29

THEME: *A Builder Can Be Trusted*

AIM: To strengthen the resolution of fidelity to the task of kingdom building, letting go of lesser loyalties.

HYMN: "He Who Would Valiant Be," or "Marching with the Heroes"

RESPONSIVE SERVICE:

Leader: Luke: 12:29-31
Response (either in unison or by choir of voices): Stanza 1—"Are Ye Able, Said the Master"
Leader: Matthew 25:1-13 (In a modern translation, if possible)
Response: Stanzas 2 and 3—"Are Ye Able, Said the Master"
Leader: To the high calling of the kingdom of God as it seeks to further purposes for humanity—friendliness among persons, peace among nations, justice for all men, love as a living principle—
Response: We dedicate the skill of mind and hand and eye; the steadfastness of heart, the firm resolve which dominates all our life.
Leader: Luke 14:25-33
Response: Stanza 4—"Are Ye Able, Said the Master"
Leader: Above the influence of friends or family; above the call of community or country; above the attraction of money or power or fame; above the appeal of the easy life; above all the lesser things which crowd our days—
Response: We put our loyalty to God, knowing that faithful builders are those who build for eternity.

HYMN: "O Jesus, I Have Promised"

SEPTEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

THEME FOR SEPTEMBER: *Through Being a Good Builder*

To the Leader

The new year has opened for many of us and we are entering upon another experience in school and church activities. Perhaps we are out of school for the first time and are assuming responsibilities of life in a way which we have not known before. This month is the "time of beginning again" and needs stirring thoughts to keep us alert and prepared for what lies ahead.

Four steps are needed: first, to find and to take our place; second, to assume and carry the responsibility which falls to us; third, to keep the joy of life in our hearts and rise to the standards of high workmanship; fourth, to become a master builder in the kingdom which should be the goal of every earnest Christian. God alone will judge who is worthy.

September 1

THEME: *I Take My Place*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

POEM: "Myself"

I have to live with myself, and so
I want to be fit for myself to know;
I want to be able as days go by
Always to look myself straight in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free.
—EDGAR A. GUEST

LEADER:

"Know thyself," the saying of Socrates, is true for all time. We must know much about ourselves before we can find or decide how to take our place in life. We continue to "know ourselves" as we grow. So many undiscovered worlds lie within us that only through experience in life may they be revealed. The great tragedy is that too few of us try to discover and chart that "dark continent" which lies within, and which is so ready to yield untold treasures and adventures. By schooling, by accepting responsibility, and by being open-minded may we learn to know ourselves.

We need to think and to determine our attitudes toward many life situations when we take our place in the world. What shall we do about our appreciation of other races? What do we think about the problem of adjustment which comes to the foreigner here in America; the Negro; the American Indian? Have we made up our minds about the non-Christian people who live very near us, especially the Jews? Have we thought very seriously about Jesus' attitude toward these problems? In His day these same situations arose.

Then the immediate problem of peace confronts us. There are many facts about war which are never known to us because those who declare and control wars desire to keep us ignorant. Determine to your own satisfaction the real causes of past wars and the great human sacrifices made for such causes. Do not be willing to accept propaganda concerning war until the facts are proved.

For six years now the problem of industry in our present social and economic order has been staring us in the face. We are all keenly affected by this problem. Let us know about these facts of industry and know what attitudes we shall take toward them. "Know thyself" and thy environment. Then wisely take thy place. It will mean bravery and often suffering but "he is a slave who dare not be in the right with two or three."

HYMNS: "Stand up, Stand up, for Jesus"
"The Voice of God Is Calling"
"God's Trumpet Wakes the Slumbering World"

SCRIPTURE: Acts 5:11-33

DIRECTED PRAYER:

That we may continue to grow into the knowledge of ourselves and our environment in which we live.
Moment of Quiet.

That we may seek right relations at home with our own people, in school with our comrades, and in the community with other races.
Moment of Quiet.

That we may appreciate the difficulty of our economic system and that we may help by wise action to make proper adjustments.
Moment of Quiet.

That Christ may be to us a living personality as Guide and Companion.

BENEDICTION:

In this world, bewildered and groping for its way, Jesus Christ has drawn to himself the attention and the admiration of mankind as never before. He stands before men as plainly greater than the Christianity that the world has come to know. Many who have not hitherto been won to his Church yet find

*New York City.

in him their hero and their ideal . . . Against this background and in relation to it we have to proclaim our message. Our message is Jesus Christ.—"The Jerusalem Meeting of the International Missionary Council," Vol. I, *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*, p. 401.

September 8

THEME: *I Assume Responsibility*

PRELUDE: "God Save America" (Tune: Russian Hymn)

POEM:

All are architects of Fate
Building in the walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.
Nothing useless is or low
Each thing in its place is best
And what seems but idle show
Strengthens and supports the rest.
Build today then strong and sure
With a firm and ample base
Which ascending and secure
Shall tomorrow find its place.
—H. W. LONGFELLOW

LEADER: Finding one's place in the world means assuming responsibility. Sometimes this is a difficult thing to do either because of our nature or because of no adequate preparation for it. The worthwhile people have always taken responsibility. Growth comes only by activity and most often through suffering. That is why so many of us do not grow and do not become the great personalities which we might be because we are not willing to assume responsibility or to suffer. The "Prayers of Steel" voiced by Carl Sandburg gives us a sense of this experience in modern terms.

Lay me on an anvil, O God.
Beat me and hammer me into a crowbar.
Let me pry loose old walls;
Let me lift and loosen old foundations.
Lay me on an anvil, O God.
Beat me and hammer me into a steel spike.
Drive me into the girders that hold a skyscraper together.
Take red-hot rivets and fasten me into the central girders.
Let me be the great nail holding a skyscraper through blue nights into white stars.
—CARL SANDBURG

HYMNS: "Forward through the Ages"
"Rise Up, O Men of God"
"Fight the Good Fight"
"O Master, Let Me Walk with Thee"

SCRIPTURE:

Watch ye, stand fast in the faith, quit you like men, be strong.—I Corinthians 16:13.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.
—Philippians 3:12-14.

PRAYERS: Individual prayers for strength to choose between right and wrong; for tasks great enough to challenge our powers; for an abiding sense of the needs around us and for the ability to face them fearlessly and meet them adequately; for the idealism of Jesus to permeate our thinking.

Solo Response: "Temper My Spirit, O God" (Found in the *New Hymnal for American Youth)*

BENEDICTION:

Open our hearts that we may behold wondrous things out of thy law.

September 15

THEME: *I Do My Best*

PRELUDE: "Confidence" by Mendelssohn. Op. 19. No. 4.

POEM: "Life"

They do not live who only know
The dull procession of Life's flow,
They have no faith who never
Risk all, and in one hour of youth
Reach the subliminal self where Truth
Floods light and crowns endeavor.
—CECIL ROBERTS.

HYMNS: "Once to Every Man and Nation"
"Jesus, Thou Divine Companion"
"Where Cross the Crowded Ways of Life"

A PURPOSE *(unison):*

I am a follower of Christ.
I would seek first the ways of the Kingdom of God.
I would follow the example of Jesus Christ, who lived a life of perfection among men.
I would stand fearlessly for the right in word, thought, and action.
I would face temptation, that it may strengthen my character.
I would meet temptation fearlessly and triumphantly.
I would resist temptation with all the power which I may gain through prayer and fellowship with God.
I would detect the wrong and hold high the standards of right
Because I am a follower of Christ.
—LAURA ARMSTRONG ATHEARN. From *Christian Worship for American Youth.*

SCRIPTURE:

Perhaps the greatest temptation that is common to all of us is the temptation to be and to do less than our best. "I knew better" is the reply that comes when we have made sad mistakes. We knew better but we acted upon a lower level. What if Christ had chosen an easier way or yielded to the temptations which came to him not only once but many times. (Read Matthew 4:1-11). This experience of Christ's temptation was a triumphant one. He did not hesitate to make his decision. There was no long argument with himself. He had been thinking straight all his life and when decisions so momentous needed to be made he was able to make perfect judgment and with no regrets. "Angels came to minister to him" suggests the glory of a life lived spiritually.

HYMN: "I Bind My Heart This Tide"

PRAYER:

Give me clean thoughts, clean words, and sincere actions. Help me to decide honestly in small matters so hard ones will not be uncertain; teach me patience for unappreciated efforts; give me desires to be my best.

Dear Father, I thank thee for life and for its opportunities to choose between the good and the best. I thank thee for the lure of high levels of thought and for worthy purposes. May I share unselfishly my strength and my ideals with others. Amen.

POEM:

There's a faint, faint glow in the distance
Though the sky hangs dark with the night,
There's a bright, bright flare through the sullen glare
and a strangely gleaming light.
There's a dim, dim sound growing stronger
As of feet pressing on toward the goal,
We can feel the throb of their march toward God
For 'tis Youth who has seen life whole.
Arise in thy might, Youth, and gird thee
With the mantle of peace, shining white;
Then enfolded with love, by thy fellowship prove
Thy vision is truth and right.
March on in the flush of thy courage,
Let those who are strong take thy stride,
Till the Youth of all lands shall warmly clasp hands
Then peace and good will may abide.
—NANCY LONGENECKER

HYMN BENEDICTION: "O Jesus, I Have Promised"

September 22

THEME: *I Desire to Be a Master Builder*

PRELUDE: "A Mighty Fortress Is Our God"

POEM:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—O. W. HOLMES.

HYMN: "Be Strong"

LEADER:

The age of the Guilds was known for its masterpieces of art. The great cathedrals were built and great pictures were painted. People worked for the perfection of craftsmanship and not for the quantity of production. Every artisan went through the process of apprenticeship, then a period as a workman, and finally, if he produced anything which met the high standards of the guild, he became a master workman. A master workman was known not only for his perfect technique but also for the joy of living which came to him after having done his best. To be a master workman was the ambition and the hope of all noble workmen. Not money, but beauty with usefulness was the goal.

All of us are seekers for high standards today. Youth has the same dreams and desires that have existed through the long centuries. God has given to us today open doors through which we may enter into places of activity and where we may do our best. These doors may seem to lead into uncertain paths and where opportunity may not be as obvious as in times gone by. Yet this is our day and the challenge to youth lies in our taking the best which has come to us and making the best for that which lies in the future.

SCRIPTURE *(read responsively):*

Leader: Be strong and of good courage, fear not, nor be affrighted at them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.
Response: The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped;
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
Leader: Watch ye, stand fast in the faith, quit you like men, be strong.
Response: Show me thy ways, O Lord;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
For thee do I wait all the day.
Leader: The Lord is my strength and song;
And he is become my salvation.
Response: They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.
Unison: Therefore, will we be strong and of good courage:
The Lord of hosts is with us:
Blessed be his holy name.

HYMN: "O Son of Man, Our Hero Strong and Tender"

READING:

One of the most arresting statements recently made by a public man was made by Mr. Einstein when he said that if two per cent of our population should take a personal, resolute stand against the sanction and support of another war, that would end war. Whether or not this estimate of Mr. Einstein's is as accurate as his cosmic mathematics, I presume no one of us can say, but there is no doubt about the historical evidence on which the principle of his judgment rests.

The creative ideas destined to remake society have always been the possession of the minority. History has depended, not on the ninety-eight per cent, but on the two per cent. Far from being a matter of sociological and political interest alone, this principle gave Christianity its start. When the Master in Palestine began calling out his first disciples from the mass of their countrymen, he was interested not in quantity but in quality—in seed, though but a few kernels, which if carefully sown might multiply itself. He was thinking not primarily of the ninety-eight per cent but of a germinal two per cent. To use his own figure in the thirteenth chapter of Matthew's Gospel: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Quantitively small, vitally active leaven—that is a true simile of the method of Christianity's transformation of the world . . .

In every realm the pathfinders have been few and the truths that at last triumphed were at first the possession of a minority. We all know that, but in our thought and life are certain factors which frequently prevent the full force of it from reaching us . . .

In those days Christianity was very powerful. It stopped ancient curses like infanticide. It put an end to the bloody shambles of the gladiatorial shows. It laid hold on an old polytheism that had been

(Continued on page 37)

Books and Supplies

and other religious education materials may be ordered from your nearest Presbyterian Sales Agency, listed below. Now is the time to plan your fall church school program.

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of *The Educational Screen.* They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising of pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Baby Face Harrington (C. Butterworth, Una Merkel) (MGM) Dumb, timid clerk, ambitious for gay life, becomes linked incredibly with gangland. Blunders into capture of gang and emerges hero. Absurd plot made hilarious by hero's solemn stupidity and Merkel's breezy comedy as his wife.
For A: ***Amusing*** For Y: Probably good
For C: Little interest

Behind the Green Lights (Norman Foster, Judith Allen) (Mascot) Inane, unconvincing stuff. Detective-hero works hard to bring known murderer to trial, but lawyer-fiancée, supposed dupe of shyster, wins acquittal by ludicrous methods. When criminal almost kills her father she repents in time.
For A: Stupid For Y: Worthless For C: No

Black Fury (Paul Muni, Karen Morley) (Warner) Powerful picture, with incredible moments of struggle between miners, tricked into strike, and mine-owners tricked into brutal resistance. Muni splendid as lowly strike-leader ri king all to right wrong and win strike single-handed.
For A: ***Fine of kind*** For Y: Grim
For C: By no means

Break of Hearts (Katharine Hepburn, Chas. Boyer) (RKO) Humble-music-student heroine and symphony-conducting, philandering hero meet, succumb, marry, and divorce. Hero then disintegrates so heroine rushes back for remarriage. Excellent acting and strong dramatic values go far to atone for trite story.
For A: ***Entertaining*** For Y: Better not
For C: No

Captain Hurricane (James Barton, Helen Westley) (RKO) Labored character comedy concerned with elementary folk and a middle-aged love affair. Well-meaning and harmless, but hardly convincing as "Cape Cod life." Uninspired dialog and mediocre acting cannot redeem so feeble a story.
For A: Stupid For Y: Poor For C: No

Casino Murder Case, The (Paul Lukas) (MGM) Typical Van Dine thriller, with a new Philo Vance, whose speech and personality hardly fit. Very complex story involving phony confession, misleading clues, and hint of the new "heavy water." Police unimaginably stupid, as usual. Vance never fails.
For A: Good of kind For Y: Passable
For C: Too strong

Devil Is a Woman, The (Marlene Dietrich) (Paramount) Supposedly "artistic" production of tawdry tale against hectic background of carnival Spain, about contemptible but "irresistible" heroine who makes incredible asses of strong men, including hero. Artificial, false, pictorially cluttered.
For A: Depends on taste For Y: By no means
For C: No

Dinky (Jackie Cooper, Mary Astor) (Warner) Simple, wholesome little story. Manly young hero is cadet in military academy till mother's misfortune lands him in near-by orphanage temporarily. Shows convincingly that character, not mere possession, is the important thing in life.
For A: ***Pleasing*** For Y: ***Very good***
For C: ***Very good***

Dog of Flanders (Frankie Thomas, O. P. Heggie) (RKO) Softened version, fairly well acted, of Ouida's poignant story of Dutch boy's struggle between poverty and ambition to become a Rubens. Unconvincing spots, but human appeal is there and the dog is adorable. Very sad at times.
For A: Fair For Y: ***Good***
For C: Probably good

Doubting Thomas (Will Rogers, Billie Burke) (Fox) Sausage-making hero fights small-town amateur theatricals which are upsetting his stage-struck wife and daughter-in-law-to-be. He tricks them out of it by hilarious methods and wins limelight for himself. Typical Rogers picture.
For A: ***Good of Kind*** For Y: ***Amusing***
For C: ***Good***

Escape Me Never (Elizabeth Bergner) (British) (U.A.) Highly artificial plot built merely to make dramatic moments for Bergner as waif mother, unmarried, gay in adversity, fighting wealth and society to hold her worthless lover, and winning a pitiful success. Notable only for Bergner role.
For A: ***Unusual*** For Y: Decidedly not
For C: No

Girl from 10th Avenue (Bette Davis, Ian Hunter) (1st Nat.) Cheap heroine saves aristocrat hero as he is drowning romantic sorrows. They marry in drunken orgy, but she holds him despite waverings toward his former flame. Heavily spiced with unconventionality and fast-and-loose marriage.
For A: Good of kind For Y: Unwholesome
For C: No

Goin' to Town (Mae West) (Paramount) Back to old type Mae West film, with heroine as brazen vulgarian, mumbling risqué wisecracks, rolling in wealth, using her one method to climb from rough Western town to high society and marriage to English Earl. Fast, clever, hilarious bad taste.
For A: Depends on taste For Y: Unwholesome
For C: No

Hei Tiki (Maori Cast) (First Division) Presents legend of the love charm, with all-Maori cast, in picturesque New Zealand settings. Interesting for tribal life, beliefs, customs, and costumes, with violent and primitive battles between rival tribes for climax. Voice accompaniment.
For A: Novel For Y: Different
For C: Little interest

Hoosier Schoolmaster, The (Norman Foster, Charlotte Henry) (Monogram) Uninspired version of Eggleston's post-Civil-War story. Ex-soldier becomes schoolmaster in Indiana village. His romance with "bound girl" brings conflict with citizenry, but melodramatic ending brings happiness to both.
For A: Dull For Y: Dull For C: No interest

Informer, The (Vic McLaglen, Heather Angel) (RKO) Strong, expertly acted film of underworld events in Irish Rebellion. Huge, brawling, gin-soaked hero, penniless, betrays pal to death for gold. Pursued, he turns cringing coward and dies by law's guns at absurd climax. Sympathy misdirected.
For A: Powerful of kind For Y: No
For C: By no means

Les Miserables (Fredric March, Charles Laughton) (U.A.) The great story greatly filmed, with all leading rôles notably acted. March fine as pitiful victim of brutal injustice. Laughton superb as implacable, merciless Javert. Hard to imagine finer dramatizing of great novel within two hours.
For A: ***Notable*** For Y: ***Excellent***
For C: Mature

Let 'Em Have It (Richard Arlen, Bruce Cabot) (U.A.) Another exciting, fast-moving story of three fine young "G-Men" and ruthless criminal gang. Chiefly interesting for skillful methods of detection by government experts. Restrained treatment, minimum killings, credible action.
For A: Good of kind For Y: Probably good
For C: No

Mark of the Vampire (Lionel Barrymore) (MGM) Another horror tale about supposed depredations of group of vampires, aiming solely to shock, chill, terrify throughout, with "surprise" ending. Stupid as drama, needlessly gruesome, pointlessly prolonged till even the horror becomes dull.
For A: Gruesome For Y: Certainly not
For C: By no means

McFadden's Flats (Walter Kelly, Andy Clyde) (Paramount) An enjoyable, slow-moving farce-comedy of lower New York with Irish bricklayer and Scotch barber chief characters. Much homely humor, real human interest and pathos, and good dialog make antique theme thoroughly amusing caricature.
For A: ***Amusing*** For Y: ***Amusing***
For C: ***Funny***

No Ransom (Leila Hyams, Phillips Holmes) (Liberty) Mediocre effort, poorly acted, to illustrate madness of younger generation and secret of happy family life. Millionaire pays gangster to kill him, gangster kidnaps him instead, falls for daughter and nobly gives up money, father, and daughter.
For A: Impossible For Y: Stupid
For C: No

One Frightened Night (Wallace Ford) (Mascot) Mediocre detective thriller about rich uncle assembling his heirs to hand out his wealth. One fake heir, sliding doors, scare devices, murder, dumb detective suspecting everybody in turn, etc. Largely a thorough waste of time.
For A: Crude For Y: Harmless
For C: Hardly

Our Little Girl (Shirley Temple) (Fox) Shirley delights, as always, but story trite and thin. Happy couple drift apart for no very convincing reason and are reunited by their adorable child. Of value for little star's acting and for showing unfortunate effect of parental friction on children.
For A: Fair For Y: ***Yes if it interests***
For C: Mature theme

People Will Talk (Charles Ruggles, Mary Boland) (Paramount) Amusing farce with principals in typical roles. Devoted couple decide to quarrel in order to reconcile their wrangling daughter and son-in-law. In the attempt they become estranged themselves and humorous complications ensue.
For A: Fair of kind For Y: ***Amusing***
For C: No

Strangers All (May Robson) (RKO) Harmless but crude domestic comedy. The fine old actress does her usual best, but cannot save such a mixture of exaggerated character, false motivation, and painful overacting. Largely unintelligent and unconvincing throughout.
For A: Absurd For Y: Poor
For C: No

Swell Head (Wallace Ford, Dickie Moore) (Fox) Despite some crudities and inadequate acting, this baseball yarn achieves genuine realism. Ford plays the braggart hero so deftly as to win sympathy, in spite of his blatant conceit and uncouth conduct. Mostly laughable, human, and appealing.
For A: Passable For Y: ***Very good***
For C: ***Good***

Under the Pampas Moon (Warner Baxter, Ketti Gallian) (Fox) Swashbuckling, engaging, Argentine gaucho hero loves and leaves women, loves and keeps horses. Airplane drops heroine and villain to make exciting complications ending in swanky Buenos Aires cafe. Romantic-dance-melodrama.
For A: Depends on taste For Y: Doubtful
For C: No

Waltz Time in Vienna (German production and cast) Lively, colorful musical comedy, rich in famous melodies, but tries too hard and overdoes fast-tempo photography. Plot concerns authorship of waltz composed for English queen. German dialog, but complete English titles. Acting fair.
For A: Novel For Y: Probably good
For C: Little interest

Werewolf of London (Henry Hull, Warner Oland (Universal) Mere scare-shudder-horror stuff built on ancient superstition, with two were-wolves, lest one be not enough. Their struggle for flower that is sole antidote to their madness brings grim tragedy to them, and relief to the audience.
For A: Hardly For Y: No
For C: Certainly not

What Price Crime (Charles Starrett) (RKO) Just another detective-versus-gangster concoction, laid in Hollywood, with heroine the sister of arch-gangster, who is outwitted and run to earth by hero after endless auto-chase over selected vacant streets. Hero wins heroine!
For A: Twaddle For Y: No
For C: No

Rural Intermediate Youth in Camp

(Continued from page 23)

very large posters illustrating some of the changes in Hebrew religious beliefs.

The church unit was another very hard-working group. Like the peace and the worship groups, their room was a workshop with tables and numerous books and pamphlets. A wide variety of topics and activities received attention. Questions of denominations, church cooperation, sacraments and their meaning, church history, church architecture, as well as church programs, came in for some share of attention.

The leaders had agreed that the religious atmosphere in the camp should not depend too much on formal religious meetings. Everyone was prepared to deal with religious subjects as occasions arose or to send individuals to leaders who could. It was the plan, however, to lift appropriate experiences in camp to a worship level, as illustrated by the "sky-worship service" after a "star hike."

Before breakfast, each morning, all campers gathered around the flagpole for a very simple service of fellowship and worship. One or two hymns, a quotation, silence, and the lifting of the camp flag constituted the service. This was often planned by the intermediates themselves with the teacher of the camp worship unit.

Tolstoy's story of "The Three Questions," which was told in the first vesper service, furnished a keynote emphasis for life together in the camp.

A very helpful and practical approach to the camp life was the work done by the people in the worship unit. Their room was a workshop. The theory and meaning of worship and questions about religious ideas came out of the planning of some of the camp services of worship and provided a natural setting for their discussion by the group. Help for home churches likewise resulted, through practical experiences in finding, selecting, and arranging materials and formulating plans for camp worship. Interest ran high and periods never seemed long enough for all the work these enthusiastic groups sought to do. Plenty of good materials were made available for their research, and through the experiences in preparing morning worship, vespers, or campfire services these young people became increasingly skilful in selecting materials and planning services.

On Sunday there were no formally planned events until the four o'clock vesper service in the open sanctuary. At this time there was an impressive and dignified service of worship with a sermon, music by some of the campers, and solos by a visiting artist.

The rich experiences of the preceding week began to tell in the very free day which was planned on Sunday. Leaders were available at certain hours in scheduled places. Spontaneous choices proved to be along the lines of the preceding days. There was no homesickness and no evidence of behavior problems. Friendships were forming and there were things to talk about as well as plenty of things to do, for by this time most people had discovered some happy ways to use leisure.

Boys and girls soon began to work together and to meet at the tables in the dining hall with increasing ease. They took each other for granted and worked with surprising harmony on committees, programs, trips, and numerous other projects. Repeatedly, both boys and girls stressed, without solicitation, their preference for a camp where they could be together. It seemed to be much more fun and much more a segment of real life to have men and women as leaders and boys and girls as campers.

The camp breathed an atmosphere of leisure at least as far as the young people were concerned. They were occupied, but not hectic and fatigued. An air of happiness and of friendliness prevailed. Unlike more privileged groups, many of these intermediates wanted to accomplish something and to take back ideas and plans to their home church. They had the capacity for appreciation and an eagerness that took a practical turn at times almost on an adult level.

Eight days passed incredibly soon and no one seemed ready to leave. Everyone agreed that such fellowship and spirit deserved another week; certainly three or four more days. The quality of the group life had improved, new friendships were forming, many individuals were beginning to find themselves, and most were discovering a richer and nobler kind of religious experience.

Restraints, Citizenship, Spiritual Life

(Continued from page 6)

osyllable, nor will it have to be uttered more than once to deter him, nor in a tone louder than that of a pleasant conversation. Many a parent who would not dare to spank a child of three, will often lacerate his spirit with the tongue. To shriek at a child is about the most barbarous thing I can think of.

With the few essential basic inhibitions well established early in the child, the deck is cleared for the parents to live lovingly, tenderly, joyously with the child, and share with him, and he with them, the deserved endearments of a truly Christian home.

There can be no doubt that parents, by and large, have grown more and more considerate of the personality of the child, tending more and more to gain his point of view, and feeling a sympathy toward him. To this degree they are gradually gaining the spirit of the Master who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Harry Emerson Fosdick has helped us see that Jesus, as no other in all time, exalted the sacredness of personality.

My contention is that true love and regard for personality cannot reign in the home where the child has not early acquired reasonable restraints; without which restraints we parents and other adults cannot be most considerate, sympathetic, and companionable toward the child; with which a happy family life with a wholesome spiritual atmosphere is easily possible.

Unless basic restraints are acquired in the early years, they may never be acquired at all. It is also in these early years when they can be learned with the least pain to all concerned. How can a child uninhibited escape conflicts with himself and with other people? How can he be lovable and happy? How, moreover, is he going to grow spiritually?

Of course, proper restraints in the child are not enough. We parents also must restrain ourselves. We are full of human frailties which often cause us, all unaware, to do our children harm even when we try our hardest to do best by them. Only as we parents strive to overcome our frailties, to some degree at least, can we hope to win the genuine affection and esteem of our children. In proportion as they really love us will they choose to make our ideals their ideals. Sometimes we wish they didn't love us quite so much, lest they become no better than we are.

What's Happening in Religious Education

DR. I. J. VAN NESS, Executive Secretary of the Baptist Sunday School Board, Nashville, is retiring from active service in June. He has been with the Board for thirty-five years, seventeen as editorial secretary and eighteen as executive secretary—two of the most important positions in denominational service. He held both of these with honor.

The following is just one of the many tributes which are being given to Dr. Van Ness and his work: "Among the great leaders of the Southern Baptist Convention during the past thirty-five years, Dr. I. J. Van Ness stands out as a man of spiritual vision, statesmanlike ability, and great administrative capacity. His contribution to the progress of our Baptist churches, especially with reference to our Sunday school and B.Y.P.U. work, can scarcely be fully realized by our people while he is still among us, but in the years to come I am confident the historians of the denomination will appraise his achievements as among the most significant and blessed credited to any man who has served us in any capacity."

Dr. Van Ness is a member of the Educational Commission of the International Council of Religious Education.

ON MAY 16, the Allegheny County Sabbath School Association graduated fifty-seven from the leadership training courses: one, Mrs. J. G. Moorhead of the Dormont Presbyterian Church, having completed the work in the Advanced Leadership Curriculum, through courses taken at the University of Pittsburgh. Eleven different denominations and twenty-eight different churches were represented in the graduating class.

TODAY, the monthly devotional magazine published by the Westminster Press (Presbyterian Church, U.S.A.), is now appearing in a Federal Council edition and its circulation is being furthered among all denominations by the Department of Evangelism of the Federal Council. Over 50,000 copies had previously been used each month. It is expected that, with the expansion of the magazine into an interdenominational field, there will be a marked increase in its use. Under the new plan, the authors of the monthly devotional materials will include representatives of many communions.

A WILLIAMSTOWN Institute of Human Relations will be held at Williams College, Williamstown, Massachusetts, from August 24 to 30 under the auspices of the National Conference of Jews and Christians. The Institute will be headed by Newton D. Baker, Professor Carlton J. H. Hayes of Columbia University, and Roger W. Straus, co-chairman of the National Conference.

The purpose of the Institute is to give an opportunity to leaders of the Protestant, Catholic, and Jewish faiths to consider thoroughly and systematically some of their common interests and concerns as citizens of American communities, and to consider the improvement of intergroup relations in the United States. The Institute is planned as an occasion of study and exchange of experience and not for debate or for securing commitments to specific proposals or recommendations. The chief purpose is to arrive at a common understanding of the causes of difficulties in community relations, and of the means of removing them.

An Unusual Convention In Kansas

THERE are those who say that the days of large meetings of church school workers are at an end, but the attendance at the recent Seventieth Anniversary Convention of the Kansas Council of Christian Education contradicts this assumption. In advance of May 8, the opening date of the convention, there were *four thousand paid registrations.* Additional registrations during the convention advanced the number considerably. The general sessions in the large Forum building in Wichita, which seats several thousand persons, were an inspiration to all who had the privilege of being present.

The convention was not a "one-man affair" so far as the leadership was concerned. A list of names of those who spoke and led the discussions in the various conferences and in the general sessions reveals the fact that many able religious educators and pastors had a part in making the convention a success.

Interesting features of the convention were parallel sessions of the Kansas Council of Churches. Although there are two cooperative bodies in the state, they were able to dovetail their programs in such a way as to utilize the same period of time, the same buildings, and some of the same leadership.

Reverend Myron C. Settle, General Secretary of the Kansas Council of Christian Education, deserves much credit for guiding the organizations which were responsible for the convention program and promotion.

AN INSTITUTE of Public Affairs, giving an interpretation of the current American scene, will be held at the summer school of the University of Denver from June 18 to August 28. A group of nationally known leaders has been procured to lead an investigation of the vital problems of the modern day. The fields of education, economics, political science, sociology, and philosophy will be explored. Of special interest to leaders in religious education will be the round-table discussions to be conducted on "The Function of the Church in Modern Life" and on "Adult Education and the American Scene."

YOU AND YOUR GOVERNMENT, the program which recently took the award of the Women's National Radio Committee as the "best non-musical sustaining program" on the air, is to continue through the summer with a series entitled "Taxation for Prosperity," for fifteen weeks from June 18 through September 24.

These programs are heard over an NBC-WEAF nation-wide network, every Tuesday, from 7:45 to 8:00 P.M. (E.D.S.T.) They are presented under the auspices of the Committee on Civic Education by Radio of the National Advisory Council on Radio in Education and the American Political Science Association, with the cooperation of the National Municipal League.

Please remember that there is no August issue of the International Journal. The next number will be that for September, which will reach subscribers the latter part of August.

BY THE WILL of the late Clifford S. Heinz, younger son of the late H. J. Heinz, the Pennsylvania State Sabbath School Association will receive a bequest of $25,000. The Allegheny County Sabbath School Association will likewise receive a bequest of $15,000.

For several years Mr. Heinz has been a member of both boards of directors and at the time of his death, March 19, he was chairman of the board of directors of the State Association.

THAT Mr. W. D. Drake of Buffalo, Oklahoma, recently received an International Council leadership training diploma, is not significant news; that he is eighty-five years old and that he has taken all twelve of his leadership training courses within the last six years, *is* significant news. Mr. Drake did not secure any of his credits by transfer from work he has done in earlier days, but took every course somewhere within the county in which he lives. Furthermore, the dean of the Buffalo leadership school says that even though Mr. Drake has completed his work for a diploma he intends going right on taking additional courses.

THE Van Cortlandt Park Center of the American Peoples Schools announces that it will carry on its regular program during the summer months. It will also institute a series of special summer courses in folk dancing, drama, and the new economics. The regular activities include evening lectures and discussions on current economic, social, and literary problems; periodic instruction in folk and creative dancing; intensive work in dramatics and diction; frequent groups in sketching and pottery.

In the special summer course in folk dancing, the dance of forty nations will be observed and studied; in drama, the theater will be studied as one of the tools for making living both exciting and beautiful; in economics, the problems of present-day America will be considered in relation to the economy of abundance.

For further information write to Dr. Edward Huberman, Assistant Director, 67 Stevenson Place, New York City.

IN ADDITION to the Council Officers' Training School at Conference Point Camp on Lake Geneva, Wisconsin, July 1-6, several other meetings will be held there at that time. On June 29 and 30, there will be a joint meeting of the staffs of the Federal Council of Churches and the International Council of Religious Education. This is the first time these two staffs have come together for informal conference. On July 1, the newly constituted Inter-Council Field Committee, representing the International Council of Religious Education, the Federal Council of Churches, and the Home Missions Councils (Home Missions Council and Council of Women for Home Missions), will hold its first meeting.

During this period, July 1-6, the Employed Council Officers' Association (composed of employed officers of councils of religious education) will have its sessions at Conference Point Camp. Simultaneously the Association of Executive Secretaries of Councils and Federations of Churches will be in session. Joint meetings of these two associations are planned.

NEW BOOKS

This month the Board of Editors presents two new leadership training textbooks—"Experiences in the Church School Kindergarten" by Jessie Eleanor Moore, and "Guiding the Experience of Worship" by Marie Cole Powell. Workers in these two fields will welcome these new sources of help.

Experiences in the Church School Kindergarten. By Jessie Eleanor Moore. Boston, The Pilgrim Press, 1935. 144 p. Price 75 cents.

Miss Moore has succeeded in actually showing the reader what takes place in a kindergarten or beginners' department of a church when children are really learning to live together happily and to think of God as the source of all goodness and beauty. Although the book is much more than a collection of the writer's personal experiences with children, the variety and richness of these experiences have made possible both the selection of especially fresh and helpful illustrations and the interpretation of these experiences in terms of general principles of guiding the religious growth of four- and five-year-old children.

Planned as a companion book to Miss Shields' *Guiding Kindergarten Children in the Church School* for the use of leaders of little children in study groups, the volume is carefully arranged to raise questions and to encourage discussion. The twelve chapter headings suggest the general scope of the problems considered: The Kindergarten in the Church; Experiences: The Method of Learning; What Is a Lesson? Seeing and Touching; Learning through Play; Values in Story-Telling; Children at Work for Others; Children's Gifts as a Means to Friendship; Learning through Fellowships; Experiences and Worship; Concepts of God and Jesus; Following the Children's Lead.

An especially important emphasis in the treatment is that upon relationships between the church and the home, both the statement of principles and the specific suggestions being helpful and timely both for parents and for leaders in the church. The experiences of the child are made central throughout, and the detailed suggestions regarding the planning of programs, the selection and use of materials, the development of enterprises of service for others are all made in direct relation to these experiences. The place of the little child in the total fellowship of the church is also given thoughtful treatment. The teacher of little children will find the discussion of "who is the teacher" unusually thought-provoking in its suggestions for bringing into the actual teaching of visitors and church officers.

—M. A. J.

Guiding the Experience of Worship. By Marie Cole Powell. New York, The Methodist Book Concern, 1935. 263 p. Price $1.10.

Out of a rich experience in leading groups of children and of young people in worship and in counseling with other leaders, the author of this book writes with conviction and sincerity of the significance of worship in modern life and of ways of helping others to realize its spiritual benefits. In the many illustrations and concrete suggestions regarding procedure, the results of the writer's own contacts with many groups is revealed.

Prepared especially as a textbook for a study group, the book is arranged in such a fashion as to facilitate and stimulate discussion. The eleven major divisions of the material are: What Is Worship? Aids to Worship; Making God Real; Planning the Worship Program of the Church; The Service of Worship; Materials of Worship; Visualization Materials in Worship; Music in Worship; Prayer in Worship; Preparation for Worship; The Leadership of Worship. Each major division of material is sub-divided into several problems for detailed discussion.

Although there is frequent reference to worship in children's groups, and illustrations of procedure, the book deals primarily with general principles which will be used wherever worship takes place. It is, therefore, a book which is admirably adapted for use in workers' council meetings of the local church and in training classes in which leaders of all age groups participate.

An especially useful feature of the book are the extensive lists of materials for readings, poems, hymns, prayers, stories, and pictures which can be used in building worship services. Carefully compiled and representing the best available materials in the fields covered, these lists will be of great value to professional workers as well as to local church teachers.

—M. A. J.

The Pastor at Work in Christian Education. By Henry G. Weston Smith. Philadelphia, The Judson Press, 1935. 109 p. Price $1.00.

On the basis of his own successful experience as pastor-supervisor of Christian education in his own church, the author makes many practical suggestions to guide the pastor into more effective educational leadership. The pastor's educational responsibility is interpreted not as an added burden to the over-worked minister, but as an effective method of increasing the fruitfulness of his labors. The book is not burdened with theory. It visualizes the typical situation as a new minister looks at his task. Dealing with existing organizations and traditions, developing desirable working relations with the general and the department superintendents, growing leaders, improving equipment, and engendering the spirit of Christian education all receive attention. How the pastor functions in the total organization, planning a systematic program, balanced and devoted to seasonal emphases; and how he keeps the spiritual thrill through the continuous round of program detail are all helpfully interpreted. Many a pastor will find here suggestion and guidance in improving his educational leadership.

—H. C. M.

Christianity Tested. Its Significance for Modern Missions. By Oscar Macmillan Buck. New York, The Abingdon Press, 1934. 257 p. Price $2.00.

Recognizing the crisis in Christian missions, particularly in Asia, involved in the current questioning of the traditional missionary enterprise and in changing conditions in mission lands, the author develops a philosophy of missions at least with respect to the first approach to the non-Christian. He finds unique elements and values in the spiritual backgrounds of the Asiatic, as well as in Christianity. He seeks on the basis of mutual respect and appreciation to commend each to the other. He deals with the barriers between the Christian and non-Christian from the viewpoint of each, with the "new Asia," with the unique in Christianity, the Christian manner of living, and the consequences for the Christian mission.

—H. C. M.

When the Little Child Wants to Sing. For use with Four- and Five-Year-Olds in Home, School, and Church School. Compiled under the direction of the Children's Age Group Committee of the Presbyterian Board of Christian Education. Philadelphia, The Westminster Press, 1935. 104 p. Price $1.50.

This publication brings another good collection of songs for little children to leaders of beginners, and to their parents. There are nine divisions within the book: The Child and the Father; The Child and Jesus; Growing like Jesus; The Child in Home and School; The Seasons; Special Days in the Child's Life; Singing Games and Rhythms; Instrumental Music; and Poetry. A number of the favorites are included here, and also a number of new songs printed for the first time. It is a comprehensive collection, containing over a hundred and fifty numbers.

—M. A. J.

Christ in American Education. By Gerrit Verkuyl. New York, Fleming H. Revell Company, 1934. 192 p. Price $1.50.

This book presents a historical survey of Christian education against which the author presents a picture of the present-day program of Christian education and portrays the work of the pastor as an educator. In the three closing chapters is found a plea for Christ to be revealed as a reality and made the very center of life in the home, the public school, and the curriculum.

The Old Testament as It Concerns Women. From Nehushta, Queen-Mother of the Exile, to Mary, the Mother of Jesus. By Marie Welles Clapp. New York, Methodist Book Concern, 1934. 128 p. Price 50 cents.

A class of older-adult women, interested in Bible study, would find this a practical, stimulating, and interesting course.

Lilts for Fun. By M. E. DeWitt. Poughkeepsie, N. Y., The Artcraft Press, 1934. 18 p. Price $1.00.

Although these lilts (verses, jingles, ballads) are worked out in parts for two or more people, any one may be read aloud in the ordinary way; or they may be used as simple practice material by those who are interested in more advanced forms of choric recitation of prose and poetry.

The Little Story House. By Miriam E. Mason. Chicago, Beckley-Cardy Company, 1935. 158 p. Price 70 cents.

A collection of original stories for and about little children. One group of stories deals with six-year-olds—their interests and activities. The second group consists of original fairy stories.

Ways of Praying. By Muriel Lester. Nashville, Cokesbury Press, 1934. 32 p. Price, special gift edition, 35 cents boxed.

September Suggestions for Senior and Young People's Departments

(Continued from page 32)

glorified in literature, extolled in art, established in custom, and supported by government, and ended it in the interests of one God revealed in Christ. Then Christianity was very powerful. It was a minority movement with nothing to lose, with everything to gain, joining which a man pledged his very live as a forfeit. At last it became so powerful that it captured the Empire, entrenched itself in wealth and worldly prestige, stopped challenging the world, began compromising with the world, went on to defend the *status quo* of the world, and never again, I fear, on so vast a scale has exhibited such creative, superhuman power . . .

As for being Christian, I suppose that reduced to simplest terms it means answering Christ's two-worded appeal, "Follow me." Where do we think it takes a man when he does follow him? Never into a majority. I wonder where you and I are this morning—three measures of meal or leaven?

—HARRY EMERSON FOSDICK.

PRAYER: The Lord's Prayer in unison.

CLOSING HYMN: "Just as I Am, Thine Own to Be"

BENEDICTION:

Leader: The Lord bless thee and keep thee.
Response: The Lord make His face to shine upon thee and be gracious unto thee.
All: The Lord lift up his countenance upon thee, and give thee peace. Amen.

September 29

PRELUDE: "March On, March On to Victory"

CALL TO WORSHIP:

The Church is man when his awed soul goes out
In reverence to a mystery that swathes him all about.
When any living man in awe gropes Godward in his search,
Then in that hour, that living man becomes the living Church.
Then though in wilderness or in waste, his soul is swept along
Down naves of prayer, through aisles of praise, up altar-stairs of song,
And when man fronts the mystery with spirit bowed in prayer,
There is the universal Church—the Church of God is there.

—SAM WALTER FOSS. From *Quotable Poems.* Vol. I, published by Willett, Clark and Co.

HYMN: "Faith of Our Fathers"

SCRIPTURE: Ephesians 6:10-17

SOLO HYMN: "O Thou, Whose Feet Have Climbed Life's Hill," found in the *Hymnal for American Youth*

LEADER OR SUPERINTENDENT: A talk *based* on the significance of such days as Promotion Day, which means growth. Where there is life, there is growth and activity. Youth must choose the direction of his growth which is determined by his own inner thoughts and ideals. Youth needs conviction of purposes, and we as older members of society should plan such influences that will aid him in making right choices.

Give adequate recognition to the fact that many have had the desire for better things sufficiently enough to press on toward the next step beyond.

One ship drives east and another west,
While the selfsame breezes blow;
'Tis the set of the sail and not the gale
That bids them where to go.

Like the winds of the air are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the storm or the strife.

—ELLA WHEELER WILCOX

STUDENT RESPONSE *(unison):*

Give me wide walls to build my house of Life—
The north shall be of Love, against the winds of fate;
The south of Tolerance, that I may outreach hate;
The east of Faith, that rises clear and new each day;
The west of Hope, that e'en dies a glorious way.
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life!

—Author Unknown. From *Living Creatively*, published by Farrar and Rinehart.

PRAYER:

O Thou, who art love, keep alive in our hearts that adventurous spirit which makes men enjoy the riches of selflessness, until Thy will is accomplished and we be found worthy of those courageous souls who in every age have ventured all in obedience to Thy call —through Jesus, Our Lord.

HYMN: "Just as I Am, Thine Own to Be"

BENEDICTION: "Through him who is able to keep us from falling, we press forward to the high calling which is in Christ Jesus, Our Lord." Amen.

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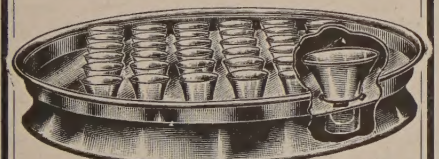

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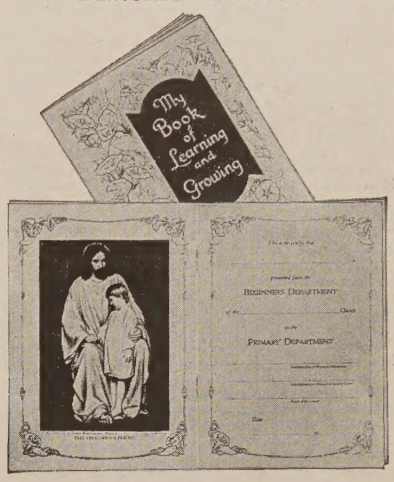

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